

High Days and Holidays in Canada




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HIGH DAYS AND HOLIDAYS IN CANADA

High Days and Holidays in Canada

A COLLECTION OF HOLIDAY FACTS
FOR CANADIAN SCHOOLS

BY

ANNIE H. FOSTER, M.A.

AND

ANNE GRIERSON, B.A.



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High Days and Holidays in Canada

INTRODUCTION

THE CALENDAR

THE calendar is so called from the Roman Kalends, which divided time into hours, days, weeks, months, year. The calendar in use to-day is the revised Julian one. For Pope Gregory merely revised and adjusted the Julian. The hours come to this calendar from Babylon; the months from Egypt; while Rome changed the length of the months, gave us their names and Leap Year with its extra day. The seven-day week came from the Jewish calendar.

The solar year, or the year as measured by the sun, and the lunar month measured by the moon, are called the natural divisions of time. But when we set hours, weeks, etc., and a civil month, we set artificial divisions of time.

The moon's year is complete in 354 days, which differs by eleven and a quarter days from the solar or sun year. The solar year is the time which the earth takes to move about the sun, a total of 365 days, 5 hours, 48 minutes and 46 seconds of mean solar time. That our years might commence on the same day, the months are of unequal length because of the fraction of a day over 365 days in the solar year. Every fourth year, when the excess of time adds up to a whole day, a day is added to the year, which is known as "Leap Year."

This civil year of ours is really borrowed from the Romans, who had several such calendars named for various rulers. Julius Caesar, when Pontifex Maximus, with the help of Sosigenes, a Greek astronomer and mathematician did away with the use of the lunar month for civil time and regulated his year by the sun. The first "Julian" year, as it was called, began with the first day of January in the 46th year before the birth of Christ and the 708th from the founding of Rome. As there was a slight error in adding the day in the Julian calendar, Pope Gregory XIII, who also made some changes in the Church year—that by which we get the date of Easter—made a correction which required mathematical calculations. Had he not done so, the

equinox, or the time when the sun crosses the earth's equator in its spring course, would not have remained in the proper place in the civil calendar.

THE SEASONS

SPRING is the season that includes March, April, May, the time when plants begin to grow and seeds begin to sprout in the North Temperate zone. Spring of the astronomical year begins with the vernal equinox and ends with the summer solstice. That is, it begins when the sun's centre crosses the celestial equator or, according to the calendar about March 21st; while the summer solstice is that period when the sun is farthest north of the equator, about June 21st.

SUMMER is from the Anglo-Saxon word *sumor*, the warmest period of the year north of the equator and includes June, July, August. The sun at this time shines most directly on the earth.

AUTUMN comes from the Latin word *autumnus*, the season between summer and winter. It is often, especially in America, called "Fall" because it is the season of the falling leaves.

WINTER is a word derived from an Anglo-Saxon word. It is the coldest season of the year north of the equator and includes the months of December, January, February. At this season of the year the sun shines most obliquely.

INDIAN SUMMER is a period of mild weather in late autumn or early winter in America, when the air seems filled with a smoky haze. St. Martin's Summer in England and France is the same as Indian Summer in Canada. The term Indian Summer became established in the American States about the year 1794 and was first used in Canada about 1821. From there it has become a familiar expression in England. Here Horace Walpole is said to have used the term fifty years before it was used in America, in speaking of the East Indian climate. In Germany Indian Summer is known as "Old Woman's Summer." Some claim, however, that the term Indian Summer originated in America because the Indians foretold such weather. Others claim that the Indians had nothing to do with it, and have no word for it. But as a matter of fact, the Mohawks use the word *Te-ka-hion-wa-ke* for the peculiar smoky haze which is so common in Indian Summer weather and which they thought was due to the burning of brush. The "Smoke" Johnson family, from which Pauline Johnson was descended, derived their name from this word.

THE DAYS

SUNDAY is the day of the Sun. The name used for the day is Sunday, while Sabbath is rather more suitable for the institution, although both are used for the day.

MONDAY is the day of the Moon and is derived from the Old English word, "Monandaeg," a day sacred to the moon. The second day of the week has humorously been called St. Monday, the festival of cobblers who seldom worked on Monday and so did not know on which Monday their special day, the feast of St. Crispin, fell as they celebrated every Monday.

TUESDAY is the Anglo-Saxon Tiwe's day. He was the god of war.

WEDNESDAY is Wodnes' Day from the Odin of the Northmen, whom the Anglo-Saxons called Woden. The Romans called it Mercury's Day.

THURSDAY or Thor's Day is so named for Thor the Thunderer, eldest son of Odin, who possessed the hammer to hurl against Frost and the mountain giants which when hurled returned to his hand; the belt of strength which doubled his divine might; his iron gloves which he put on to use the hammer.

FRIDAY is Freya's Day. She was the sister of Frey, who presided over rain and sunshine as well as the fruits of the earth in Northern mythology. Freya loved music, spring flowers, but especially elves and fairies.

SATURDAY is really Saturn's Day. Saturn or Kronos was the father of Jove or Zeus. He came of a race of Titans or primeval deities who were the children of Earth and Heaven when Chaos became Order.

1. JANUARY

JANUARY is named for Janus the double-faced god. As porter of heaven he opened the year. Guardian of the gates, he must be two-headed, because every gate opened both ways. In times of war his principal temple at Rome was always open. In the Julian calendar this is the first month of the year.

NEW YEAR'S DAY

January 1st, the first day of the New Year, occurs twelve days earlier in the Gregorian than in the Julian calendar. Egyptians, Phoenicians and Persians began their year at the autumnal equinox, September 21st, while the Greeks, until the fifth century, began theirs at the winter solstice, December 21st. Before Julius Caesar decreed the Julian calendar, the Romans also had their year begin on December 21st. The Celts seem to have dated their year from the feast of All Souls, which was the date of their fall celebration or Summer's end. The Jews have their civil year begin in their first month which coincides with September 6th to October 5th of the Julian year; but their ecclesiastical or church year begins with the spring equinox on March 21st.

In Anglo-Saxon England, December 25th was New Year's Day; but at the Norman conquest, William the Conqueror ordered that the year should start on January 1st. Later England began her year with the rest of Christendom on March 21st. When, in 1582, January 1st was restored to its place as New Year's Day by the Gregorian calendar, all Roman countries accepted it at once, but Germany, Denmark and Sweden did not accept it until 1700 and England not until 1753.

For many reasons it is well to have a common date for the beginning of the year. Without it the variety would

be very confusing. Where Christians have used other dates it is not because they objected to the date but rather to the pagan customs which are often bound up with the old festivals.

EPIPHANY

Epiphany or old Christmas Day, sometimes called Little Christmas, comes twelve days after Christmas. The Greek word for it is Theophany, meaning the appearance of the God. It commemorates the coming to Bethlehem of the three Wise Men. In Germany it is called the festival of the Three Holy Kings.

The story goes that on the eve of this date, three Wise Men came to Jerusalem to inquire for the King. They were told by Herod to seek him in Bethlehem and to return and report if they had found him. On their way to Bethlehem, they met an old lady. They asked her to go along and honour the new-born king. But she was busy with her household tasks and begged to be allowed to finish her work. So they went on and found the King. The old lady started when she had finished her work, but she could never find the way. The Italians call this old lady, Befana and by them this story has been brought to America.

In parts of England there is a rustic festival on this day when the farmers ask a blessing on the crops for the coming year. It is generally called Twelfth Night there. Shakespeare made it the title of one of his plays, which was first acted on this night, for Twelfth Night was a night of revels in those days.

The eve of Epiphany is also the feast of St. Simeon Stylites, who founded a small Order of pillar saints. Simeon lived for thirty years on a pillar sixty feet high and three feet in diameter, where he did penance. A railing around the platform kept him from falling off.

Countries which still use the Julian calendar keep Epiphany January 19th.

SAINT ANTHONY'S DAY

Egypt has given the world the saint whose name is honoured on January 17th. History knows him as Anthony the Great. Sometimes, too, he is called the Patriarch of the Monastic Life, and St. Anthony, Abbot, because he founded the first brotherhood of monks.

Thanks to St. Athanasius, who wrote a book about him, we know a great deal about St. Anthony's life. He was born about the year 251, in the village of Coma, in Upper Egypt. His parents were wealthy Christians and gave him a religious education. Before he was twenty years of age they died, leaving him a great deal of land and money, and the care of a younger sister.

At once St. Anthony gave his sister a share of his wealth and placed her in a religious house. He then sold the rest of his property and gave most of the money to the needy. Afterward he withdrew from the world, to live in solitude and self-denial. He chose for his home a tomb near his native village. There he spent fifteen years of hardship and struggle against temptation.

He then moved to a ruined fort at Pispir, on the eastern bank of the Nile River. For twenty years he saw no human face. Food was thrown to him over the walls of the fort.

News of this holy hermit spread afar, and pilgrims came to visit him. Many of these Christians were fleeing from persecution, and remained near by, living in huts or caves. They begged St. Anthony to come forth and be their leader. At last he yielded, and for six years he taught the large group of men who had gathered about his retreat. Thus, A.D. 305, he founded the first monastery.

Afterwards, St. Anthony withdrew to the desert between the Nile and the Red Sea, where he spent the remaining forty-five years of his life. Once, in the year 311, he left his retreat to encourage the Christian martyrs at Alexandria. Again, in 350, he journeyed there to speak against false teaching which had crept into the Church.

He died six years later, on January 1, 356, at the age of one hundred and five years.

Such is the *history* of St. Anthony the Great. *Tradition* has given us further information about him. In the year 1089, we are told, when a plague of erysipelas swept over France, all the sick who visited a certain church where relics of St. Anthony were kept, were instantly cured. Since then the disease is often spoken of as "St. Anthony's Fire."

Beasts were usually submissive to this saint. For that reason, he is the patron of herdsmen and the protector of animals. Pigs, in particular, are considered his charges, perhaps for the reason that, like theirs, his home had long been a cell in the earth, and his food, roots.

With many artists St. Anthony has been a favourite subject for their brushes. The picture galleries of the world contain many paintings of him and almost always a pig appears as his page.

Throughout Christendom the name of this saint is recorded in churches and monasteries. Also, in parts of Europe, in Mexico, and even in Britain, horses and dogs, sheep and cows, and other domestic animals, are placed under his protection on St. Anthony's Day.

SAINT AGNES' DAY

Many of us know nothing about St. Agnes, except what we have learned from poems written in her honour. Thus, we probably wonder why January 21st is St. Agnes' Day.

The stories told about the life and death of this saint differ in many respects. They agree, however, in describing her as a beautiful Roman girl who, at the age of thirteen, was tortured and put to death because she refused to renounce her Christian faith.

We are told that she was the daughter of a rich Roman nobleman. She became a Christian, and refused to marry the pagan son of a prefect, an important magistrate of Rome. The prefect pleaded with St. Agnes but, when she

persisted in her refusal, he was very angry and determined to have her punished.

At that time the Emperor of Rome was Diocletian. He was a pitiless foe to Christians and, in March, 303, began a persecution of them which continued for several years.

The vengeful prefect reported to the governor that St. Agnes was a Christian and ought to be tortured until she gave up her faith. At once she was seized and imprisoned; but she did not flinch or tremble when they threatened her with whips and the rack. Neither did she deny her religion, nor promise to marry her suitor.

They next tried to burn her at the stake; but the flames did not harm her, although the two soldiers on guard at her side were burned to death. Finally, on the twenty-first day of January, 304 (or perhaps 305), St. Agnes was beheaded. She met her death fearlessly, even joyously, but the onlookers wept.

Her body was buried by a roadside near Rome. There, in after years, Constantia, daughter of the Christian Emperor Constantine, built a church over the spot. It may still be seen outside the city walls.

Within the city there is another church dedicated to this youthful martyr. And an annual procession in her honour takes place on St. Agnes' Day. A lamb, adorned with wreaths and garlands of flowers, is led in the procession; for the lamb is the symbol of St. Agnes, doubtless because her name is so like *agnus*, the Latin word for lamb. For the same reason, artists who have painted pictures of this saint have always placed a lamb at her side.

Whimsical beliefs and superstitions are linked with the Eve of St. Agnes, January 20th. This is one of the occasions on which charms and incantations are thought to bring the desired results. For instance, if a young woman carried out certain rites on that evening, her future husband was expected to appear to her in a vision. Keats, in his poem, *The Eve of Saint Agnes*, has written a charming tale based upon this legend.

2. FEBRUARY

FEBRUARY the second month of the Christian year gets its name from Febrarius, the Roman Lustral or purification feast which fell on February 15th.

SAINT BRIGID'S DAY

The mists of centuries have dimmed the story of this gentle and lovely Irish saint, whose memory is honoured on February 1st.

She is known by many names: St. Brigid of the Mantle; the Springtime Saint; the Pearl of Ireland; the White-Robed Angel; and St. Bride, as the English and Scottish people call her. We often see her name spelled *Bridget*, although scholars insist that *Brigid* is correct.

St. Brigid was born in A.D. 451 (or 452), the daughter of a chieftain of Ulster, the northern division of Ireland. We read of her as a golden-haired little girl, who loved babies and lambs and puppies, and all small, helpless creatures.

At the age of fifteen, St. Brigid decided to give her life to the Church. Under a great oak she built her convent-cell, *Cill-dara*, "the cell of the oak." Around it grew the city of Kildare and a cathedral was erected there in her honour.

St. Brigid's life was a busy one. She did a great deal to help St. Patrick in his missionary journeys through the country. She travelled about among the people, cheering the down-hearted and blessing the poor. The rich, too, turned to her in their troubles; and even kings asked her advice.

Besides a convent for women, she founded a monastery for men. Also, she established an art school, where metal-work was taught, and "illumination"—or the art of decorating the margins of books with coloured drawings. Six hundred years afterward a Welsh clergyman saw a book of the Gospels which had been illumined in St. Brigid's school, and said it was perfect, as if the work had been done with the skill of angels.

In spite of all her other duties, Brigid found time to care for anyone in distress. The poor were always welcomed at Kildare. The sick were healed and the hungry fed. Even birds and animals visited her cell, to be fed and petted. No wonder her name is included in the list of the patron saints of animals!

On February 1, 525, St. Brigid's active life came to an end. She was buried in Kildare Cathedral, near the site of her cell. Years later, because of foreign raids, her bones were removed to Downpatrick and buried near those of St. Patrick and St. Columba.

In spite of the long centuries since her death, St. Brigid has not been forgotten. Churches and convents in the British Isles, and scores of Irish girls, have been given her name. Even the lowly dandelion keeps her memory fresh in Ireland. It is called "the Flower of St. Brigid," and "the Little Flame of God," because—like the saint herself—it is linked with spring time and hope and cheerfulness. The linnet, too, brings thoughts of her, for it was her favourite bird.

Endearing legends cluster about the name of this simple, kindly "white-robed angel." We are told that at the touch of her hand the wood of an altar grew green and living and put forth leaves. They say, too, that she could hang her cloak on a sunbeam. And once, when a wood-cutter was sentenced to die because he had killed the king's pet wolf, Brigid saved the man's life by leading to the king a wild wolf, which had become tame at the sound of her voice.

Such is the story of the saint who, with St. Patrick and St. Columba, shares the veneration of the Emerald Isle.

CANDLEMAS DAY

February 2nd, Candlemas, is the festival of the presentation of Christ in the temple. In its religious form the day is celebrated by blessing the candles for sacred use.

In America Candlemas Day is also called Groundhog

Day and is supposed to foretell the weather for the rest of the winter. If the groundhog sees his shadow; that is, if the day be sunny, he goes back to bed.

If Candlemas be bright and clear,
We'll have two winters in the year.

ST. VALENTINE'S DAY

Our St. Valentine's Day, February 14th, was borrowed from ancient Rome. On the fifteenth of the month the Romans held a pagan festival of love, in honour of the wolf which had suckled Romulus and Remus, the twins who later founded the city of Rome. This feast was known as the *Lupercalia*, a name derived from the Latin word for "wolf"—*lupus*.

The Christian Church purified the celebration and linked it with the name of a saint. Lists of early martyrs mention three St. Valentines, each of them associated with the month of February. The one to whose memory the day is dedicated was a priest of Rome, who was tortured and beheaded on February 14, 270, during the persecution of Christians in the reign of the Emperor Claudius II.

Almost nothing is known of St. Valentine, except his martyrdom and the fact that his body was buried in the Flaminian Way. What ancient Romans called the Flaminian Gate was later known as the Gate of St. Valentine, because a church dedicated to the saint stood near by. The gate still stands but now it is called *Porto del Popolo*—the Gate of the People.

In some way, St. Valentine's Day became linked with gallantry and love tokens. Perhaps this was because the Norman word *galantin* (which means *lover*) and the name of the saint were similar in sound, for the Normans often pronounced *g* as *v*. Whatever the reason, young men gave presents on that day to the ladies of their choice.

Samuel Pepys, in his amusing diary, mentions presenting his wife with a valentine gift of six pairs of gloves, a pair

of silk hose, and garters. He consoles himself with the thought that he would have had to buy them for her anyway.

Within recent years, ornate cards known as valentines have replaced other gifts. These are elaborate love tokens, gay with gilt, flowers, and lace-paper. Also, they carry a touching message in rhyme; as, for instance:

I'll be yours, if you'll be mine;
Be my pleasing Valentine.

Even the birds are supposed to share in the general mood of sentiment and affection. During the Middle Ages the belief spread throughout Europe that the songsters choose their mates on St. Valentine's Day. Many poets have referred to the legend. Chaucer mentions it in his *Parliament of Foules*. So, too, does Shakespeare in *A Midsummer Night's Dream*:

St. Valentine's is past, begin
These wood-birds but to couple now?

During the ceremonies of the Lupercalia, young ladies drew from a box the names of the gallants who were to be attentive to them until the next year's festival. The Church, instead of the names of young men, provided the names of saints, whom the maidens were to take as their models until the day came again, for, wisely, the early leaders of Christianity followed the customs of pagan festivals wherever possible. They tried, however, to give these rites a religious meaning and to link them with Christian ideals.

Gradually the observance of St. Valentine's Day is passing. Shop-windows still bring it to our minds, with their valentine cards, heart-shaped cakes and candies, and masses of crimson flowers. But now its celebration is largely left to the children, who still consider it one of the calendar's red-letter days.

3. MARCH

MARCH, the first month of the old Roman year, till the Julian calendar 46 B.C., is so called from Martius, the god of war who was the son of Jupiter and Juno. It remained the beginning of the legal year in England until the eighteenth century. In France it was so used until 1564, while Scotland changed soon after. The Anglo-Saxons called it the Lengthening Month, because the days began to have more daylight at that season.

SAINT DAVID'S DAY

In Wales there is a fanciful legend that daffodils burst into bloom on the first day of March, in honour of St. David, patron saint of that country. Little is known of the early life of St. David. The date of his birth is in doubt, but it was close to the middle of the fifth century. He was born in Cardiganshire, Wales, in the town of Mynwy, which has since been called St. David's in his honour. His father, a chieftain, was an uncle or cousin of King Arthur of the Round Table.

As a boy, St. David spent much of his time out of doors. Thus he grew strong and sturdy, frank and open-hearted. Later he entered a monastery school in the Isle of Wight. There, under the guidance of a gifted teacher, Paulinus, he spent twelve years studying the Bible and preparing for the ministry. Then he went out to teach the Britons about Christ.

History tells of his great success, how he healed the sick, helped the poor, befriended orphans and protected the helpless. He won hundreds of souls for Christianity, built chapels, and founded, or restored, twelve monasteries. Among his converts were many bards, who went about playing the harp, singing songs and teaching. St. David

persuaded numbers of them to enter the monasteries as teachers of music and poetry—arts for which the Welsh people are still famous.

It is said that St. David once led an army of his countrymen to victory against their Saxon foes. Passing through a field on the way to battle, St. David advised his soldiers to pull leeks and wear them in their hats, to distinguish them from the enemy, so that they would not kill each other by mistake. That is why the leek has long been the national emblem of Wales, although it now shares the honour with the daffodil.

Is it any wonder that so many Welsh boys are called David (or, in Welsh, Dafydd or Dewid), or that they are proud of the name, even though it is often changed to the nickname "Taffy"? Nor is it surprising that on St. David's Day processions of Welshmen march to church with leeks in their hats to hear a sermon about their patron saint and to join in singing, in their native cymric tongue, that most stirring of national anthems, "Men of Harlech."

There is a tradition that St. David visited Jerusalem and was there made a bishop. When he returned home, he became an archbishop and, finally, primate (or chief) of his country's Church.

St. David's last years were spent in his monastery in the Vale of Ross, where, with his monks, he lived in strict self-denial. He died, a very old man, March 1, 544, and was buried at St. David's. Four centuries later his body was removed to Glastonbury Abbey, on the site of which he once built a chapel.

SAINT PATRICK'S DAY

So closely is St. Patrick associated with his country that his day, the 17th of March, is often called "The Seventeenth of Ireland." But four countries claim his birth-place—France, Scotland, England and Wales.

A haze of tradition obscures the history of this patron saint of Erin. It is probable, however, that he was born near Dumbarton, Scotland, in 387. His father, Calphurnius, was a Roman commander, while his mother was a niece of St. Martin of Tours.

At sixteen, St. Patrick was captured by pirates, who carried him off to Ireland. Then they sold him as a slave to Michu, chief of County Antrim. There St. Patrick spent more than six years as a swineherd guarding his master's pigs, while he learned the Celtic language. At last he fled to the coast and reached the shores of Brittany.

St. Patrick was eager to become a missionary of the Church, so made his way to the monastery of his great-uncle, St. Martin, at Tours. Here he spent eighteen years preparing for his work, at the end of which period he was made a bishop. Then he was sent to preach the Gospel to the Celtic peoples, because he could speak their tongue. On his mission work he passed through Brittany, Cornwall, Wales and Scotland, as well as Ireland. His footsteps may be traced in the places named after him.

But the greater part of his work was done in Ireland. In the year 433 he landed in Wicklow County. First he visited his old master, Michu, paid him the price of his freedom, and then converted the chief and his family.

For many years St. Patrick went about Ireland, preaching and teaching the people, building churches, organizing schools, and performing miracles.

At first the Druids were his bitter foes but, in time, St. Patrick destroyed their power. He even persuaded many of them to become Christians and to enter monasteries. They were skilled harpists and poets, and taught their art to the students. Soon the harp became the badge of Christian Ireland; it still is embroidered in gold on the green flag of the country.

Patrick's long labours came to an end March 17, 493, and he was laid to rest in Downpatrick, in a shroud made for him by St. Brigid.

Popular fancy has woven a tapestry of romance about the life of this beloved saint. There is, for instance, a tale that as a child he built a fire of snow and ice:

{ Saint Patrick, as in legends told,
The morning being very cold,
In order to assuage the weather,
Collected bits of ice together;
He gently breathed upon the pyre,
And every fragment blazed on fire!

We are told, too, that he turned into stone a fierce wolf-dog which had been set upon him by an enemy. And everyone has heard the legend about his driving the snakes out of Ireland. Doubtless, the explanation of this miracle is that serpent-worship had flourished in the island, and St. Patrick put an end to it. Nevertheless, it seems to be a fact that Ireland is free from snakes!

Even more fascinating is the story of the shamrock. The plant had long been considered sacred. In ancient Persia it held a high place in the pagan rites of the priests. Among the Celtic tribes it was an object of reverence; and the Druids worshipped it as an emblem of the Triad. St. Patrick, knowing this, was eager to give the trefoil leaf a Christian application. Preaching one morning in the open air, he plucked a shamrock from the grass growing at his feet, and held it up to illustrate the Trinity: Father, Son, and Holy Ghost.

Pages might be filled with the wonderful deeds ascribed to the legendary St. Patrick; but the glow of his fame needs no re-kindling. For, on the seventeenth of March, throngs of people—many of them without a trace of Hibernian blood in their veins—don green neckties, or pin tufts of shamrock on their coats, and lustily carol a stanza or two

of that rallying-song of the Sons of Erin, "The Wearin' o' the Green":

When the law can keep the blades o' grass from growin'
as they grow,
And when the leaves of Summertime their verdure
dare not show,
Then I will change the colours, too, I wear in my
caubeen;
But till that day—please God!—I'll stick
To the Wearin' o' the Green!

SAINT JOSEPH'S DAY

All Christendom honours St. Joseph, who holds the title of Patron Saint of the Universal Church. Canada, however, has a particular reason for showing him reverence, because Champlain, landing at Quebec, claimed possession of the country, which he called New France, in the name of the king of France and chose St. Joseph as its patron Saint. March 19th is the day set aside in his memory.

We know little of the life of St. Joseph—only what can be learned from the brief record in the Bible. It tells that his forefathers were kings of Judaea. His wife, Mary, was the Mother of Jesus. While the family was growing up, Joseph worked as a carpenter in the village of Nazareth, in Galilee.

Three events in St. Joseph's life are recorded: When, at Herod's command, the census of the country was taken, St. Joseph journeyed with Mary to Bethlehem and there Jesus was born. Soon after the little family fled to Egypt to escape Herod's slaughter of the infants, and returned to Palestine only after Herod's death. And when Jesus was twelve years of age, St. Joseph took Him and His Mother to Jerusalem to celebrate the Passover.

No further mention is made of St. Joseph, so it is probable that he was not living at the time of the Crucifixion. The Bible refers to him as a just man, which means that he

was virtuous and honourable. In the calendar of saints he is listed as the especial protector of families and family life.

SHROVE TUESDAY

Like Easter, Shrove Tuesday is a movable feast. It falls on the day before Lent begins. Therefore, it may occur anytime between February 2nd and March 8th.

The name had its origin in the practice in the Roman Church of confessing sins and being *shriven* on this day. In Scotland it is known as Fasten's Eve, coming just before a season of fasting. Where the French language is spoken, it is called *Mardi Gras*, or Fat Tuesday. But it has a more popular name than any of these—Pancake Tuesday, because in almost every home pancakes are eaten on that day. This custom is said to have begun because of trying to use up the fat and dripping in frying the hot-cakes, before the meatless days of Lent.

Everywhere the day is one of mirth and gaiety. "Merry Shrovetide" is almost as joyous as Merry Christmas. The *Mardi Gras* festival in New Orleans, for example, is perhaps the gayest celebration on our continent. In the Province of Quebec, where it is a legal holiday, the day is one of festive joy.

The merriment used to begin the previous day, Collop Monday, when *collops*—croquettes made of meat and egg—were served. Boys went about on that evening, calling at neighbours' houses in quest of treats, and singing:

"Shrovetide is nigh at last,
And I be come a-shroving;
Pray, dame, something:
An apple, or a dumpling."

ASH WEDNESDAY

Ash Wednesday, the day following Shrove Tuesday, varies from February 3rd to March 9th. It marks the beginning of Lent, which gets its name from *Lengten-tide*,

the Anglo-Saxon name for springtime, when the days are lengthening. It is a period set aside by the Church for fasting and self-denial, in token of Jesus' forty-days' abstinence under temptation.

For at least twelve hundred years Ash Wednesday has been observed in many branches of the Christian Church. Within modern times, although the day is one of marked solemnity with the Anglican (Episcopal), and other denominations, it is only in the Roman Catholic Church that ashes are used in the services. The branches used on Palm Sunday of the previous year are burned to provide the ashes, which are then sprinkled with Holy Water.

Before the beginning of Mass, the members of the congregation approach the altar. The priest dips a forefinger in the ashes and, while marking the sign of the cross on the forehead of each of the worshippers, repeats in Latin:

"Remember, man, that thou art dust, and to dust thou shalt return."

Ash Wednesday, therefore, is set aside by the Church to teach mankind the lesson of humility.

PALM SUNDAY

Palm Sunday commemorates Christ's entry into Jerusalem, as described in Matthew's Gospel. Two of His disciples met Him at the foot of the Mount of Olives. From there He rode into the city while welcoming throngs ran before Him, shouting Hosannas and strewing palm branches in His path. It is the Sunday before Easter, which is celebrated, and may fall upon any date between March 15th and April 19th.

Since the early years of the Roman Catholic Church, Palm Sunday has been observed with the greatest solemnity. Churches are decorated with flowers and foliage and the congregation—although now seldom marching in procession, carrying branches in their hands, as formerly—are, in

many places, given palms or other boughs which have been blessed by the priest.

Where palms do not grow, willow or yew branches are substituted, or flowers may be used instead. That is why the day is known by different names. In Germany it is called Blossom Sunday; in England it is Willow, Yew, or Branch Sunday. Sometimes it is called Sunday of the Willow Boughs.

Long ago, Palm Sunday ceremony was a sort of Pageant. The entry of Christ into the Holy City was reproduced by a priest riding an ass, leading a procession through the streets and back to the Church, while branches and flowers were scattered before him. Sometimes a wooden figure of Christ and His mount were put on wheels and used in the procession.

Most Palm Sunday rites have now lapsed, but special music and a suitable sermon still mark the day.

GOOD FRIDAY

Two explanations of the name *Good* Friday have been offered: that it is *God's* Friday; and that the life and death of Jesus brought *Good* to the world. Other names are given to the day, however. The Anglo-Saxons called it Long Friday. In the Greek Church and in Latin Countries it is Holy Friday.

The day, which is the Friday preceding Easter Sunday, is celebrated in memory of the Crucifixion of Christ, as described in St. John's Gospel. Throughout Christendom it is kept as a public holiday.

The Church services are of deep solemnity, in keeping with the suffering and sacrifice of the first Good Friday, for it is a time of mourning for the crucified Lord.

Hot-Cross buns are the especial Good Friday fare. These are tiny loaves of bread, spiced and sweetened, and with a white cross marked on their sugary brown surface.

The windows of bake-shops display quantities of these buns during the Easter season. In England, vendors go about the streets with baskets of them, shouting:

“One a penny, buns,
Two a penny, buns,
One a penny, two a penny,
Hot-Cross Buns!”

The origin of the hot-cross bun is obscured by the fog of ages; but there is a theory that it belongs to ancient Greece. Cecrops, founder of Attica, offered to the Olympic gods small cakes, called *boun*. The word resembled *bous*, the Greek term for *ox*; and the cakes were marked with a design shaped like an ox's horns. The early Christian Church copied the custom, but altered the name to *bun*, and the marking to the form of a cross.

EASTER SUNDAY

Easter Sunday, the principal feast of the Christian Church, is held in memory of Christ's Resurrection on the third day after His death. The date is the Sunday after the first full moon following the spring equinox, March 21st. Thus Easter moves between March 22nd and April 25th.

The origin of the name Easter is said by some to be found in the Anglo-Saxon word *Oster*, meaning *rising*. Another is given by the Venerable Bede, the early British historian. He says the word is from *Eostre*, a Teutonic goddess whose festival is celebrated in the spring. It was this Eostre who is supposed to have opened the gates of Valhalla to admit the Sun-god, Baldur, whose radiance flooded the earth with light. So the Church changed the celebration into a Christian one, but did not alter the name. In France, however, the day is called Pâques, from the Latin *Festa Paschalia*, which comes from the Hebrew word for Passover, with Feast preceding. The

Hebrew Passover was held in remembrance of the sparing of the Hebrews in Egypt, when, it was said, God smote the first-born of the Egyptians. The Hebrew sacrifice was the Paschal lamb. The Gentile Christians said that Easter should be celebrated on Sunday, while the Jewish Christians observed the day on the date of the Passover whether or not it was Sunday.

Floral services are a part of the Easter celebration to-day. All spring flowers are used, but particularly the white Bermuda lily, which has come to be known as the Easter Lily.

Quaint customs have come down to us with this festival. Artists of the Middle Ages painted a lion as the symbol of the Resurrection, for there was a belief that the whelps were born dead and that, on the third day, the lion brought them to life by howling over them. Another emblem of the season was the phoenix, a mythical Egyptian bird which is said to die, but spring to life again out of the ashes.

Eggs, also, were regarded as symbolical of the Resurrection, because they hold the germ of new life. They were used in the spring festival of the early Britons. Now they take their place in the modern Easter festival and are often dyed in gay colours to suggest joy. The Egyptians, Persians, Greeks and Romans ate coloured eggs during their springtime festivals.

Children are also told that rabbits have eggs concealed for Easter. Often there is a search for these eggs, futile unless someone has hidden them. But the custom is a revival from the early pagans, who regarded the rabbit as one of the emblems of fertility or new life.

In addition to the eggs, the early Christians were accustomed to serve boiled ham. This custom has been continued to our time.

In the olden times of the Church, Christians used to salute each other on Easter morning with the words: "Christ is risen," and the other would reply: "Christ is

risen, indeed," or, "And hath appeared to Simon." The greeting is still used among the members of the Greek Church.

WHITSUNDAY

Whitsunday—or Whitsuntide—is observed in commemoration of the Day of Pentecost, on which the Holy Spirit descended upon the infant Church in Jerusalem and bestowed upon the Apostles the gift of tongues. On that day the Church was dedicated to the whole world, and was no longer limited to the national scope of the Jewish people.

The festival is a movable one, occurring on the fiftieth day following the Resurrection. The Greek word *Pentecost* means "the fiftieth day."

Since the first century, Whitsuntide has been a Church celebration—a day of triumph, usually marked by welcoming new Christians to the faith. The white robes of the communicants give to the day its name: White Sunday, or Whitsunday.

Yet the chosen colour for the festival is *red*, to represent the tongues of flame which rested on the Apostles' heads. In Italy it is a Whitsuntide custom to scatter red rose petals from the ceilings of churches, as symbols of the flaming tongues. In France trumpets are blown to suggest the mighty wind of the first Pentecost.

Interesting traditions are attached to Whitsuntide. Some persons believe that prayers offered before sunrise that morning will undoubtedly be granted. In Flanders there is a ceremony of tree-planting on Whitsun Eve, in front of the doors of barns and stables. Such trees are thought to possess sacred qualities. For instance, we read of the Pentecostal pines of Ardennes. Wells and springs, too, share the special powers of the season and are believed to perform miraculous cures.

4. APRIL

APRIL, the fourth month with us, was the second month of the ancient Roman year. It is said to owe its name to the Latin, *aperire* to open; that is, the season when the buds and flowers begin to open. The Greeks, too, had a word for it which meant opening. On the fourth of April the Romans had games in honour of Cybele, the wife of Kronos and mother of Zeus. In Greek pictures she may be seen wearing a mural crown, one in which the rim is carved in the form of towers and battlements. The twenty-first of April was also celebrated as the birthday of Rome.

APRIL FOOL'S DAY

April 1st is called April Fool's or All Fools' Day. The origin is disputed, but it is likely a relic of an old festival which was once held on the vernal equinox which began on March 25th, old New Year's Day, and ended on April 1st. Although this day was observed by the ancient Britons it was not until the eighteenth century that the making of fools became the custom. In Scotland, April fooling is known as "hunting the gowk," (that is, the cuckoo,) so that April fools were "April gowks." In France the person fooled is known as "poisson d'Avril" or April fish. The Hindus have a similar custom for March 31st.

ARBOR DAY

This word is generally spelled "a-r-b-o-r" as it is derived from the Latin, *arbor*, a tree, but a-r-b-o-u-r is also given in English dictionaries. The idea of Arbor Day was first introduced into Canada from the United States about 1890. It originated in the State of Nebraska, where plan and name were first proposed by J. Sterling Morton, then a member of the State Board of Agriculture and later

United States Secretary of Agriculture. But the first celebration took place in Cincinnati, Ohio in 1883. Two years later, April 22nd, Mr. Morton's birthday was made a legal holiday in Nebraska. This almost treeless State planted a million trees the first year.

At first agricultural societies took up the idea, but it was soon made a school holiday with tree planting and beautifying of school grounds as its object. The idea spread throughout the United States and far beyond its borders. As a result its scope and purpose broadened. The transplanting of trees and shrubs to beautify public grounds has been used to develop an interest in forestry. The idea of tree planting did not, of course, originate with Morton, for its value was recognized long before in Europe.

The dates for this occasion vary, but generally April or May is the month of Arbor Day in the north, December, January, or February for the south. In 1909 the Legislature of California made Luther Burbank's birthday, March 7th, "Bird and Arbor Day." It was celebrated by the schools in tree planting exercises, songs, tableaux, folk dances.

SAINT GEORGE'S DAY

For thou, amongst those saints whom thou dost see,
Shall be a saint and thine own country's friend
And patron. Thou St. George shalt calléd be,
St. George of Merry England, the sign of victory.

—*Edmund Spenser.*

A nimbus of romance encircles the gallant figure of England's patron saint. Although he never visited Britain, tales of his prowess and daring captured the imagination of the English people, and he became their ideal of knight-hood and chivalry. They even set aside a special day in his honour and called it by his name: April 23rd, St. George's Day.

Fact and fancy are so closely intertwined in the story of St. George's life that we cannot hope to separate them. It is believed, however, that he was born in Cappadocia, Asia Minor, in the latter half of the third century, A.D. He became a soldier and rose high in the ranks. Military duties led him into Northern Africa. Not long afterward, the Emperor Diocletian began his persecution of the Christians, in the year 303. At once St. George proclaimed his faith and resigned his commission in the army. Also, he rebuked the emperor for his cruelty.

The governor ordered him to be arrested and tortured; but a series of miracles prevented the saint from feeling pain. Finally he was beheaded, bowing his neck fearlessly to the headsman's axe.

The story of St. George's courage and martyrdom spread far and wide—first eastward, then to the north. The first church dedicated to him was built at Zarana, on the east bank of the Jordan River, in 514. The following year Clovis built a monastery in his honour at Baralla. In the eighth century his fame reached Britain, where he was revered as the Red-Cross Knight, and military protector. Before the Norman Conquest (1066), many British churches were given his name.

During the Crusades, the shining spectre of Saint George fought on the side of the English. Before the Battle of Acre, Richard the Lion-hearted prayed for his help; and suddenly the Red-Cross Knight, in dazzling armour and mounted on his white war-horse, appeared at the head of the troops and led them to victory. Again and again, when the odds were against them, St. George came to the rescue of England's soldiers. King Richard vowed that he would make him patron saint of England, which title was then held by St. Edward the Confessor.

In 1222 a special holiday was proclaimed in honour of St. George. Later (1344) when Edward III founded the Order of the Blue Garter—which is really the Brotherhood

of the Knights of St. George—the saint became officially the country's patron.

Dignities have been heaped upon the gallant saint. His cross appears upon the British flag, and is the insignia of the Church of England. His picture is stamped upon the golden sovereign and the pound note. The red rose is worn in his honour. At least two hundred churches bear his name. The Royal Chapel of Windsor is dedicated to him. He is the patron saint of the Coptics, or Egyptian Christians. Even the Mohammedans do him reverence, identifying him with the Prophet Elijah—*El Khuds* ("the Holy").

A score of stories and poems have been written in his praise. Very fittingly, too, Shakespeare—England's greatest poet—was born and died on St. George's Day.

The favourite legend linked with our knightly saint is that of the dragon. From its lair in the Lybian swamp, in Northern Africa, this hideous monster came forth by night and ravaged the countryside, leaving death and terror in its wake. To pacify the destroyer, the people offered daily sacrifices: at first, sheep; later, human beings, selected by drawing lots. One day the lot fell upon the king's daughter, and there was great dismay. Then, just as the sacrificial rites were about to take place, the Red-Cross Knight came riding up. He slew the dragon, rescued the princess, and converted the kingdom to Christianity.

Such is the legend. The interpretation probably is this: The dragon was the stagnant swamp itself, which created fevers and countless deaths, and St. George conquered the peril by having the marsh drained and cleared.

You must have seen pictures of St. George—a tall, sturdy young knight on a mettlesome white horse, with a wounded dragon dying at his feet—the perfect knight, St. George of Merry England!

5. MAY

MAY is said to owe its name to Maia, the mother of Mercury, and eldest of the Pleiades. Originally this was the third month of the Roman calendar, but became the fifth month of the revised calendar. Anglo-Saxons called this month Thrimilce, because then the cows could be milked three times daily.

MAY DAY

May Day celebration on May 1st is really the carrying on of a pagan ceremony. By the Romans it was supposed to have been in honour of Maia, the Roman goddess. The Druids held their feast of Bel on May 1st. Bel has been identified with Apollo, the Baal of the Old Testament. Until recent times the Irish and Scottish Highlanders called the festival Beltane or the day of Bel's fire, when fires were lighted to honour Bel.

In England May Day became a very picturesque custom. People started out for the woods early in the morning of the first of May and returned with flowering boughs. "Bringing in the May" at first meant any tree used for trimming, when preparing for the May Day dances and games. As the white flowered hawthorn got to be the tree most used, it came to be called the May. Songs, dances and dramas were used in this celebration. Maypole dances, too, came to be part of the programme. The motion song, "Here, oats, peas, beans, and barley grow," came from this festival. Robin Hood in England was connected with May Day games and Morris dances.

The hanging of May baskets on May Day no doubt came with the May dolls which used to be dressed and carried about in a small chair by girls at this celebration. They may have been a survival of the images carried about in the Roman festival of the Floralia in springtime. The

selection of the May Queen is likely a survival of this custom.

There used to be an idea that some magic belonged to the rites performed on May Day, just as about the rites of Hallowe'en. Perhaps it was for this reason that May Day customs offended the Puritans and the English Parliament in 1664 forbade the setting up of May poles. Although this law was repealed after the Restoration, the custom was never revived in full vigour.

In New England the American Puritans objected to May poles so that in 1660 Governor Endicott of Massachusetts went officially and cut down the famous May pole at Merry-mount. The story of this pole will be found in Hawthorne's *Twice Told Tales*. In later years the revival of folk dancing in America again revived the May Pole custom which is usually combined with the ceremony of crowning the May Queen.

May Day is not a holiday in Canadian schools. It might be worth while reading the opinion of Robert Louis Stevenson about this day: "We make much of many a holiday of our own appointment and practically nothing of this one, set apart by Nature herself as a time to rejoice."

MOTHER'S DAY

Mother's Day, another May festival, originated on the American continent. In May, 1907, Miss Anna M. Jarvis of Philadelphia thought it would be a good idea for sons and daughters to honour the mothers of the country. So she arranged for a special service in one of the churches and asked that white carnations be worn by those attending the service. The next year many such services were held, the second Sunday in May being agreed upon as a suitable date. Soon in every State in the United States, in Canada, Mexico, South America, Africa, China, Japan and elsewhere, the idea had taken hold of the fancy of the people. In 1914 the Congress of the United States named the day Mother's

Day and asked the president to issue a proclamation that on this occasion the national flag should be displayed on all public buildings.

On this occasion President Woodrow Wilson said the day was celebrated, "As a public expression of our love and reverence for the Mothers of the country." Similar proclamations have been issued in that country every year since. But it was not until 1934 that the Mother's Day stamp was issued by the United States Post Office. This has a reproduction of Whistler's picture of his mother, a study in grey and black which was exhibited in London in 1872. The original of this picture now hangs in the Louvre in Paris.

When Mother's Day was first celebrated, florists tried to establish the white carnation as the emblem and mothers' gift on that day. But they found that many wanted something more colourful. They could not supply the demand for the white carnations, so these were worn by those who had lost their mothers, while others wore colours.

The custom of holding a festival in honour of Motherhood is not new. The ancient Greeks honoured Cybele, mother of the gods. It was also introduced into Rome and celebrated on the Ides of March, which fell on the fifteenth.

EMPIRE DAY

The idea of having an Empire Day belongs to Clementina Fessenden. In the year 1896, this lady was attending a meeting of the Wentworth Historical Society at Hamilton, Ontario, which had met to honour the memory of her late husband, Rev. E. J. Fessenden. Their young granddaughter, Kathleen Trenholm Fessenden, was with her grandmother, and in honour of her grandfather was made an honorary member of the Society. The little girl was so pleased with the idea, that her grandmother thought that other children might be interested in hearing of the great

deeds of those who had given their lives for the cause of Empire at home and abroad. Thus was the idea of Empire Day born.

To think was to do with Clementina Fessenden, so she was soon at work trying to interest people in the idea of a day set apart in honour of the Empire. The next year on May 25th Empire Day was a fact. Every year since then the movement has grown.

The exercises of Empire Day are now carried out on the last school day preceding the 24th of May, which was Queen Victoria's birthday. Queen Victoria was born at Kensington palace May 24, 1819, became queen June 20, 1837, was crowned June 1838 and died January 22, 1901, at Osborne Palace. Her birthday having been celebrated for sixty years, people still went on believing it a holiday. It was then that the Empire Day celebration became merged with "the Queen's birthday," as it was always called. In 1904, May 24th was set apart for special services by school children of Canada in honour of Great Britain and her heroes.

ST. AUGUSTINE OF CANTERBURY

St. Augustine of Canterbury, whose anniversary is observed on May 26th, is better known by the title, "Apostle to the English."

It was St. Gregory the Great who first resolved to teach the people of Britain about Christ. One day in the slave market at Rome St. Gregory saw, amid the throng of Negroes and tawny Egyptians, three flaxen-haired, blue-eyed boys, and was told that they were Angles, from Britain. St. Gregory said they looked like angels and ought to be taught about God.

A few years later he himself set sail for Britain to convert the natives, but was recalled to Rome to become Pope. After five years, he sent Prior Augustine with a band of forty monks from the monastery of St. Andrew at Rome, to begin a British mission.

The group of missionaries landed at the Island of Thanet. They were kindly received by King Ethelbert, whose Queen, Bertha, was a Christian. She was the daughter of the King of Paris, and had brought with her from France her chaplain and a number of Christian attendants. They worshipped in a small chapel near Canterbury.

King Ethelbert allowed Augustine and his band of monks to carry on their work, making their headquarters at Canterbury. Soon the King was baptized, and the chieftains and common people followed in great numbers. The temples of the Druids were turned into Christian churches; and the pagan festivals, purified, became Christian celebrations.

As a reward for his labours, St. Augustine was made the first Archbishop of Canterbury.

St. Augustine's work in Britain continued only seven years; but he managed to carry Christianity into Wales before death came to him, May 26, 604. He was buried in the Abbey Church, which he had founded outside Canterbury.

SAINT JOAN OF ARC'S DAY

St. Joan of Arc, the Maid of Orleans, is one of history's most remarkable characters. Everywhere in Christendom her name has become a household word. Countless statues have been erected to her memory. And the anniversary of her death, May 30th, is observed as a festival by the Latin Church.

St. Joan was a peasant girl, born at Domremy, France, January 6, 1412. She was taught to spin and sew, but not to read and write. She was a kind and lovable child, but thoughtful and serious; and she worried because the English army was rapidly conquering France.

When she was thirteen, St. Joan began to hear a mysterious voice from heaven, directing her to prepare to save her country. In the year 1428 the voice urged her to

go to the relief of the city of Orleans, which the English troops were besieging.

At first the authorities scoffed at St. Joan's claim of having a divine mission to fulfil; but someone recalled the prophecy that the kingdom, lost by a woman (Queen Isabella), would be saved by a woman; and it was decided to lead her to the Dauphin and let her tell him her story.

The Dauphin, impressed by her sincerity, gave St. Joan a suit of white armour, and a white banner—which she herself designed. The lilies of France were embroidered on one side of it, with the national shield, supported by two angels. On the other side appeared a picture of God, enthroned upon clouds. Her sword was one which in a vision she had found buried behind the altar of an ancient church.

Thus, mounted upon a magnificent horse, St. Joan rode at the head of the army towards Orleans. She had two purposes in view: to raise the siege of the city, and to crown the Dauphin as King of France.

Within a week her first aim was accomplished: Orleans was freed and the English forces were in retreat. The army, and all France, acclaimed the girl who had checked the enemy. Victory after victory followed, with St. Joan still directing the war. Then on June 17, 1429, her second purpose was achieved, and the Dauphin was crowned in Rheims Cathedral.

That event marked an abrupt change in St. Joan's fortunes. Instead of victory, the army now met defeat. Her popularity waned, and many believed that her presence was bringing ill-luck to the troops. In May of the following year she was captured by a band of Burgundians, who imprisoned her for six months and then sold her to the English. They took her to their headquarters at Rouen and tried her on a charge of sorcery. The trial lingered on for half a year, and ended in a sentence of death. On May 30, 1431, St. Joan was burned at the stake!

An indignant world has since condemned the cruel fate

of this youthful martyr, and has united in doing her reverence. The King of France ennobled her family, giving them the title *de Lys*, derived from the *fleur de lys* (the national emblem), because of St. Joan's service to the country.

Poets and artists have found in the Maid of Orleans a constant inspiration, and a play by George Bernard Shaw—*Saint Joan*—has made her story a poignant reality to the modern world.

SAINT BONIFACE'S DAY

A fascinating little book—*The First Christmas Tree*, by Henry Van Dyke—tells us something of the dramatic experiences of St. Boniface, whose anniversary is celebrated on June 5th. Although he is known as the Apostle of Germany, St. Boniface was an Englishman. He was born in Devonshire, about the year 680. His name was really Winfried; but he changed it to Boniface when he became a monk. He studied, then taught, in English monasteries and, at the age of thirty, became an ordained priest.

Eager to take part in the missionary work undertaken in Europe by the English and Irish clergy, St. Boniface obtained the Pope's permission to preach the Gospel in Germany. For a number of years he travelled about that country, baptizing multitudes, founding churches, and transforming groves of idolatry into places of Christian worship. He even cut down the sacred oak of Geismar, yet escaped the fury of the thunder god.

Our Christmas trees are an inheritance from St. Boniface. Instead of their god Baldur, he taught the German tribes to worship Christ. And he replaced the pagan oak with the fir-tree, adorning it gaily as a tribute to the Infant Jesus—not as a setting for human sacrifice to idols.

Pope Gregory III showered honours upon St. Boniface, appointing him Archbishop of Mainz, and papal legate for all Germany. The saint, however, preferred a life of service to one of renown. Thus, he resigned his archbishopric and

returned to his missionary labours among the Frisians. There, with a group of converts, he was slain by armed pagans, June 5, 755.

CHILDREN'S DAY

About the middle of the last century, the second Sunday in June began to be used in Protestant churches as Children's Day. The second Sunday in June, 1856, was called Rose Day, but later Flower Day, then finally this second Sunday in June became Children's Day. The Methodist Episcopal churches were the first to recognize the day formally. The original idea probably came from the old world, where on May Day children carried flowering branches to church. Then the May or white hawthorn became the flower for May Day. For Children's Day in America flowers instead of flowering branches are carried on Children's Day.

6. JUNE

JUNE derives its name from Junius, the name of a Roman clan. It was the fourth month of the old Roman year, but is the sixth of the modern calendar. In the old calendar it had thirty days, but with the Julian calendar reform it was given only twenty-nine. To these Caesar added one to make the thirty. The summer solstice, the time when the sun is farthest from the equator, occurs in June. Probably for this reason the Anglo-Saxons called it the dry month.

SAINT ANTHONY'S DAY

Dear St. Anthony, please come around;
Something is lost and must be found.

This little rhyme tells of one way in which St. Anthony of Padua, whose day is celebrated June 13th, may be helpful.

Like St. Nicholas, he takes special care of children; and he shares with St. Francis the guardianship of animals.

As a boy in Lisbon, Portugal, where he was born in 1195, Anthony was known as Ferdinand; but he changed his name to Antonio in honour of a small convent near which he lived for a time. At the age of fifteen, Anthony decided to become a monk. He studied in convents and monasteries and finally joined the Order of St. Francis, hoping to go as a missionary to Morocco, but illness prevented this plan. So he went to a small Italian convent, where he scrubbed floors, cooked, and washed dishes.

Then suddenly something happened that made Anthony famous. There was a special service when people came from a distance to take part. Anthony was persuaded to preach the sermon for the day, because he spoke Latin better than the others did. How surprised everyone was to hear this modest, humble monk preach the most stirring sermon that had ever been heard there! His clear, pleasing voice and his gift of eloquence held his listeners spellbound.

From that day, Anthony travelled about preaching to the great crowds which came to hear him. He taught them pity and kindness toward the sick and unhappy and also toward children and animals.

At the age of thirty-five, Anthony retired to his convent at Padua, where he lived for more than a year. In the springtime he went into the country for a holiday and lived on the edge of a forest belonging to a rich man named Piso. When Anthony said he would like to live in a certain beautiful chestnut tree, Piso paid workmen to build him a small house there of twisted boughs and bark. On the ground beneath two shelters were made for his companions. There Anthony spent the rest of his life. On his way back to Padua on the thirteenth of June, 1231, Anthony died. The day is still observed for his sake.

Artists have shown great interest in St. Anthony. There are many paintings of him in the art galleries of the

world. Sometimes he is shown preaching at the seaside, while a shoal of fishes listen, their shining heads lifted above the water in eager attention. Sometimes, too, he is pictured at the altar, with a donkey kneeling before it in solemn worship. But he is more often pictured with the Holy Child in his arms, sent down from Heaven for a moment to reward the saint because of his kindness to children.

VANCOUVER DAY

June 13th marks a double celebration which takes place in Vancouver, British Columbia, every year. On June 13th, 1792, the boats of Captain George Vancouver entered Burrard Inlet and he discovered the site of the present city which bears his name. Then on June 13th, 1886, the little settlement was burned to the water's edge. But the same day the people began to plan a new and greater city, so that this date has a double interest for the people of that city.

There is, too, another Vancouver Day which is celebrated by British Columbians in England. That is on May 18th, at Petersham churchyard, Richmond, Surrey, when the Agent General for British Columbia or his representative places a wreath on Captain Vancouver's grave on behalf of the Native Sons of British Columbia, Post 2. This custom was begun in 1923.

Captain George Vancouver was born June 22nd, 1757, and died May 18th, 1798, worn out with his work of discovery and exploration. He first visited America with Captain James Cook on his first voyage. He also accompanied him on the last trip. Cook had little time to chart the shores he discovered, so Captain Vancouver was sent to the Pacific coast to make a more detailed report of the British possessions. His ships were moored in Birch Bay while he and his men went in small boats into Burrard Inlet, naming many points along the way and finally reaching the Inlet.

MAGNA CARTA DAY

The schools of Newfoundland, Australia and New Zealand have, for some years, had June 15th brought to mind as a special date in the British Empire. Now some of the Provinces of Canada are taking an interest in Magna Carta Day. As the Magna Carta, which the barons forced King John to sign June 15, 1215, at Runnymede near Windsor, was the first step toward the liberty of the English people, it seems right that their descendants should think, at least once a year, about the beginning of British liberty. So teachers in these countries are being asked to take a few minutes on this date to tell their pupils what this signing of Magna Carta did for the cause of British liberty. It is to be a reminder rather than a holiday. The movement is being brought to the notice of teachers by members of the International Magna Carta Day Association.

Magna Carta as originally signed was a sort of clear agreement between a king and his barons. Laws there were before this, so that it was not a new law, but rather the codifying of those that already existed. The barons, church, and people had a grievance against King John, so they demanded that he govern according to the ancient rights and liberties of his kingdom and himself be subject to the law. This was the first proclamation that England was not an absolute, but a limited monarchy. It was the beginning of the struggle that went on to build a greater British Empire. It is the soul of freedom which proclaims civil and religious liberty.

Four copies of the charter of 1215 still exist. One is at Lincoln Cathedral, one at Salisbury Cathedral and two in the British Museum.

ST. JEAN THE BAPTIST'S DAY

St. Jean or St. John the Baptist's Day, or Midsummer's Day, falls on June 24th. St. John is the only saint whose birthday and not the day of his death is celebrated. Little

is known about his early life except that he was left an orphan while still an infant and was cared for in some miraculous way. He is usually shown in pictures carrying a banner with the inscription:

“Ecce Agnus Dei.” (Behold the Lamb of God.)

Like so many feasts of the Christian Church the feast of St. John took the place of a pagan feast. This was the great Baal feast of the summer solstice or midsummer. At that time bonfires or bonefires were made to consume the sacrifices that were made to the great Baal, the sun god. Stonehenge ruins are all that remain of one of the sun temples of Baal. The bonfires were still continued after Christianity came to Britain, but no animal sacrifices were made and the fires were called St. John's fires. Many of the ceremonies were similar to those of All Hallows.

In North-eastern Europe the midsummer ceremonies were affected by the Nature myths of the sun god, Baldur the beautiful. As in Britain pagan customs were mingled with the Christian ceremonies.

Ireland had a legend that the souls of the living left their bodies on St. John's Eve to seek a last resting place for their bodies when they came to die. In Oxfordshire, old people used to tell how on every St. John's eve, King Arthur and his knights came up from Camelot to drink of the water of a certain spring, and woe to the people who met them if they had not led a pure life! It was also a custom on this night to gather fernseed which, being invisible, was supposed to make the owner invisible. Shakespeare uses the tradition in *Henry IV, Part I*, when he makes Gadshill say:

“ . . . we have the receipt of fern-seed, we walk invisible.”

7. JULY

JULY was named for Julius Caesar, who was born in this month. The seventh month of the present calendar, it was the fifth month of the Roman calendar, and was called Quintilis. The name came into use the year of Caesar's death. The Anglo-Saxons called it Hay month or Mead month as the meadows were then in blossom.

DOMINION DAY

The first Dominion Day was on July 1, 1867. By a Royal Proclamation issued at Windsor Castle that was selected as the date for the union or Confederation of the Canadian Provinces, the birthday of Canada! The assent of the Mother of Parliaments, the British House of Commons, was given on March 29, 1867.

Many people have been given the credit for suggesting the idea, which was first worked out in some detail in the Durham Report. D'Arcy McGee said it was due to events more powerful than men. The idea had been growing for some time that the Maritime Provinces should have some sort of union. In fact, the first formal suggestion of such an idea by any legislative body was made in the Province of Nova Scotia Assembly in 1854, when Joseph Howe made a memorable speech. The first conference to consider such a union took place at Charlottetown, Prince Edward Island, in May 1864.

Hearing of what was taking place, Canada (that is, Upper and Lower Canada) sent a delegation, taking a chance on being welcomed, though uninvited. This led to a second conference to consider a wider union, and it was held at Quebec on October 10th of the same year. Those who were present at this meeting, when the wider federation was approved, are known as the Fathers of Confederation.

To John A. Macdonald, leader of the Conservative party,

and George Brown, leader of the Liberals, goes much of the credit for the success of the idea. Later Macdonald was knighted by Queen Victoria for his services. In moving the resolution at Quebec, which was seconded by S. Leonard Tilley of New Brunswick, John A. Macdonald said:

"In framing the constitution care should be taken to avoid the mistakes and weaknesses of the United States system, the primary error of which was the reservation to the different states of all the powers not delegated to the general government. . . . Canada, in my opinion, is better off as she stands than she would be a member of a confederacy composed of five sovereign states which would be the result if the powers of local government were not defined. A strong central government is indispensable to the success of the experiment we are trying. Under it we shall be able to work out a system having for its basis constitutional liberty as opposed to democratic license."

Many have tried to explain how the country came to be called the Dominion of Canada. There is even a tradition that during the discussion as to whether the country should be called the "Kingdom of Canada" someone opened the Bible at random and read: ". . . He shall have dominion also from sea to sea" (Psalm 72: 8 see also Zechariah 9: 10; Exodus 23: 31). This may have happened, for the people of those days often consulted the Bible to settle disputes or to make up their minds. But the facts have been given us by Sir John Macdonald himself. Sir John proposed that the Federation should be called the Kingdom of Canada. This, however, was not original with him, for Bishop Strachan, in a note addressed to the British Government in 1824, had used the expression. It is also said that at the Continental Congress of the American colonies at Philadelphia in 1774* that the Canadian

*Journals of the Continental Congress 1774, 1789. . . Library of Congress—Washington—Government printing office—1904 pp. 87-88 ". . . and by another Act the dominion of Canada is to be extended, modelled, and governed. . ."

colonies were referred to as "dominion of Canada," an expression quite common in speaking of British Dominions.

The true facts of the case are revealed in a letter from Sir John A. Macdonald to Lord Knutsford in 1889 in which he says the title was changed from Kingdom to Dominion at the request of Lord Derby who, as Colonial Secretary, had guided the Act through the British Parliament, "for fear the name would wound the sensibilities of the Yankees!"

The four Provinces which accepted Confederation did so with mixed feelings, for the benefits were by no means equal. It was said that "Ontario was jubilant, Quebec doubtful and expectant, New Brunswick sullen, Nova Scotia rebellious." Indeed, so strongly did Nova Scotia feel that she never celebrated July 1st as Dominion Day until the year 1898.

Gradually, if reluctantly, the other Provinces joined the union. British Columbia on July 20, 1871, while Manitoba the same year was formed and made a part of the Dominion of Canada. Newfoundland and Prince Edward Island renounced the scheme after the first conference at Charlottetown. Later, in 1872, the Island came into the Union, but Newfoundland has always remained outside. The Provinces of Alberta and Saskatchewan were formed from the territories in 1905 and became partners in the Union on the first of September of that year.

THE TWELFTH OF JULY

The Twelfth of July is celebrated by the Orange Order as their special day. It has nothing to do with Canadian history, but was introduced to this country by Irish immigrants who kept up their customs when they arrived in America.

The Orange Order was formed in County Armagh, Ireland, about a hundred years after the Battle of the Boyne

to celebrate that anniversary. At first it was local, but later spread to other parts of Ulster.

When King James II tried to establish the Roman Catholic Church as the State church, the British Protestants sent for William, Prince of Orange, who had married Mary of England, to come over and take the throne. In the course of his campaign he fought the Irish in Drogheda County on the banks of the Boyne and defeated them. Although the losses on both sides were small and the victory of little technical importance, it nevertheless decided the fate of Ireland for the next hundred years and established the Protestant religion as the official religion of Great Britain. It was the Bill of Rights drawn up at this time that decreed that no Roman Catholic and no one married to one could sit on the throne of Britain.

The battle of the Boyne was actually fought on July 1, 1690, but owing to the change in the calendar, the date became July 11th, then because another battle, that of Aughrim, was celebrated on that day, the Orangemen chose July 12th. The Orange Order was so active and caused so much trouble as a political force between 1813 and 1828 that it was suppressed by law. At the present time it is not so active in Ireland as it is in England, Scotland, the United States and Canada.

Opposing societies were formed to offset the influence of the Orange Order in Ireland. Sometimes the various Orders came to blows; sometimes they contented themselves with talk. Much of anecdote, if not of history, followed this Order. In the year 1701 there was set up in College Green, Dublin, an equestrian statue of King William of Orange. This was not pleasing to the Irish Roman Catholics, but it was equally objectionable to the Protestant students, who said it was an insult to have the tail turned toward the University. It was many times defaced and was the cause of many college pranks. Once it was tarred, at another blown up. In fact a volume would not contain all its adventures.

SAINT SWITHIN'S DAY

Saint Swithin, a British saint, has his day celebrated on July 15th. He is called the Rain Saint of England, because prayers are said to him if rain is needed.

Swithin lived in the ninth century, when the Danes were swarming into England robbing and slaying the people. The priests and monks helped King Egbert of Wessex to defend his people. The monk who helped most was Swithin, who won high favour with the king and was chosen to be tutor and guardian for his son, Prince Ethelwulf.

Later, when Ethelwulf was crowned king, he made Swithin Bishop of Winchester and his chief adviser. Although he was a close friend of the king, Swithin remained so humble that he asked that, when he died, he should be buried outside the cathedral, where rain from the eaves would fall upon his grave and the feet of passers-by would tread upon it.

When his body lay buried under the eaves for many years, a legend tells that Dunstan, the Bishop of that day, planned to have it moved to a shrine within the church. However, on the day appointed (July 15th), a heavy rain began and lasted for forty days, so that Dunstan gave up the plan.

Since then there has been a superstition that Saint Swithin's Day will foretell the weather for the six weeks following. A Scottish poem tells about this:

St. Swithin's Day, if thou dost rain,
For forty days it will remain;
St. Swithin's Day, if thou art fair,
For forty days 'twill rain nae mair.

Two centuries after his death Saint Swithin's body really was moved into the cathedral. Here he became England's most popular healing saint.

SAINT MARY MAGDALEN

St. Mary Magdalen is remembered as the model of penitents. The Latin Church celebrates July 22nd in her honour.

St. Luke tells us about her—a young woman from the little town of Magdala, who was living a sinful life in Jerusalem. But Jesus' teaching and sympathy turned her from her wickedness, and she became one of His most devout followers.

We are given glimpses of the Magdalen: at the feast of Simon the Pharisee, pouring costly perfume over Jesus' feet; standing, with Jesus' Mother and Mary Salome, near the cross; visiting the empty tomb, and meeting the Risen Lord, who bade her tell the disciples of His resurrection.

The remainder of St. Mary Magdalen's life is obscured by a haze of tradition. According to the Greek Church, she retired with Jesus' Mother to Ephesus, where she spent the last years of her life. Centuries later (A.D. 866) her body was removed to a shrine in Constantinople, where it still lies.

A more colourful French legend claims that, when the Christians were driven from Jerusalem after the crucifixion, St. Mary Magdalen escaped with a group who put to sea in a leaky boat. They landed safely at Marseilles, and converted all Provence. After a time the Magdalen withdrew a few miles from the city, to the hill of Sainte Baume (Holy Cave), where a convent has since been built. There, after thirty years passed in prayer and devotion, she died.

Centuries afterward, beneath the high altar of the church at Vezelai, monks found a crumbling body. Beside it lay two strips of parchment, on which were written: "Here rests Mary Magdalen," and "The 700th year of Our Lord, December 16." It was believed that the remains of the saint had been taken there from Sainte Baume, to escape Saracen raids.

In the year 1690, by order of Pope Clement VIII, the

bones were removed from the coffin and placed in a silver shrine, which was carried back to the chapel of La Sainte Baume.

The famous art galleries of Italy contain a number of beautiful portraits of Saint Mary Magdalen. They picture her as a woman of vivid beauty, with red-gold hair, luminous eyes, and an expression of wistful radiance.

SAINT CHRISTOPHER'S DAY

July 25th, the day of his martyrdom, is still observed as Saint Christopher's Day. Perhaps you have seen pictures of him—a rather wild-looking giant of a man with a sapling in his right hand for a staff. He is wading across a deep, dangerous stream and carrying on his shoulders a small child. That is Saint Christopher, patron saint of travellers.

It is almost seventeen centuries since St. Christopher's death. History merely tells that he became a Christian and was put to death for his faith. But *The Golden Legend*, a famous collection of poems published seven hundred years ago, describes many wonderful deeds which he did.

Saint Christopher was born in Lycia, on the south-eastern shore of the Mediterranean Sea. His real name was not Christopher. Instead he was called *Fortis*, meaning "strong one."

As a young man, Fortis was a soldier and wanted to fight for the most powerful king in the world. First he joined the army of a noted Greek emperor. Later he served under the king who defeated that emperor. Then he fought for Satan, Prince of Evil. At last he became a follower of Christ, a mightier king than all.

Fortis wanted to ride out with sword and armour to do battle for Christ; but a holy hermit explained that wars and slaughter were not pleasing to his new Master. He advised Fortis to serve Him by carrying pilgrims across a rushing river to the church on the other side.

The new disciple gladly undertook the task. He uprooted trees and built a hut on the river bank. Then he pulled up a sapling for a staff to lean upon when he waded through the stream. Thus he began his work as a human ferry.

For years Fortis toiled daily—and often by night also—fording the river with travellers on his back. Many of his passengers were impatient and cross, and they seldom gave him even a small coin in payment; but he was always good humoured and mild.

A Child's troubled cry wakened Fortis one stormy night. He hurried from his hut and down to the river. A French poem tells the story:

Upon the bank a Child there stood,
Sweet as the wild-flowers of the wood,
All lily-white and rosy red.
The giant bowed his mighty head;
He heeded not the tempest wild,
But on his shoulder set the Child.

Soon his burden grew heavy. Strong as he was, Fortis staggered under the weight; but he reached the opposite shore safely. Then the Child said to him:

"You have carried all the sorrows of the world, for I bear them in my heart. I am the Christ Child. Plant your staff in the earth, and in the morning you will know that I am speaking the truth. From this night you shall be called *Christopher*, the bearer of Christ." Then the Child vanished.

When Christopher reached his hut, he planted the sapling near the door. In the morning it was a living tree, beautiful with leaves and blossoms!

For many years this saint lived on, strong and kindly and greatly loved. After a time he went to a far country to bring comfort to Christians who were badly treated. There the cruel Emperor had Christopher seized and put to death because he was a Christian; but he was so patient

and Christ-like that the soldiers who captured him became Christians, too.

SAINTE ANNE DE BEAUPRÉ'S DAY

In Canada "Good Saint Anne" is held in special veneration. The basilica dedicated to her at Beaupré—twenty-one miles east of Quebec City—is one of the largest and most beautiful churches in North America; as a place of pilgrimage and healing it is second only to Lourdes, in Southern France. On her fête day (July 26th) thousands of worshippers visit her shrine there.

The Bible refers to St. Anne by her Jewish name, Hannah. It tells us that she was the wife of the rich and pious Joachim of Nazareth; and that an angel appeared to her, announcing that she would be the mother of a child whom all the world would bless. That child was Mary, the Mother of Jesus.

Among the countless legends clinging to the name of this saint, perhaps the most fanciful and appealing of all comes from Brittany. According to it, St. Anne was the wife of a Breton prince who became unjustly angry with her and drove her from his castle. But an angel took charge of her, piloting her in a shining ship to Judæa, where her daughter, Mary, was born.

In her later years Good St. Anne longed for her native Brittany and returned home. There, the Bretons say, Christ visited her and told her to name her dearest wish. St. Anne asked that at Auray a church be built which would bring peace of body and soul to everyone within sight of its spire and sound of its bells. Christ granted her wish, and also struck the ground near by with his staff. Instantly there gushed forth a spring that restored youth and strength to weary pilgrims. The church is known as *Ste. Anne de la Palude*—St. Anne of the Pool. Can we wonder that the saint is the patroness of Brittany?

In England, too, she has long been a favourite saint.

Her vast popularity there began in the reign of Richard II, whose first wife, Anne of Bohemia, was greatly loved by the nation. Since 1378 St. Anne's anniversary has been observed there. Two centuries afterward (1584) she was named patroness of the Universal Church. Churches, convents, and even bells are frequently dedicated in her name.

St. Anne has always been the friend of New France, as Canada was once called. Because she is a special protectress of all who go down to the sea in ships, rivers, mountains, capes, and waterside villages have been placed in her care.

There is a story that in the 1650's a ship from Brittany bound for New France foundered in a storm. The terrified crew vowed that, if they escaped shipwreck, they would build a chapel to Good Saint Anne. The gale at once subsided and the boat landed safely on the St. Lawrence shore. There, in 1658, a chapel was built to fulfil the sailors' vow.

One of the workmen, Louis Guimont, a native of the village of Beaupré, was bent and crippled with rheumatism. After laying three of the foundation stones of the building, Guimont suddenly discovered that he was able to stand erect, and that his rheumatism was completely cured!

News of the miracle spread. Workmen swarmed to Beaupré, begging to be allowed to help in the construction. Pilgrims, including bishops, governors, and marquises, as well as the sick and afflicted of the humbler classes, came in crowds. Indians, too, tramped long distances through the forests to seek the saint's blessing.

The first chapel erected on the site was a simple frame building. Since then the church has been rebuilt and enlarged eight times. The third structure was made of stone, which has been carefully preserved and still forms most of the walls of the memorial chapel.

In the year 1922 fire destroyed the stately new church, but most of the relics and treasures of the church, such as old silver and embroideries, were saved. Four years later

the temporary structure was completely burned, destroying most of the treasures, even the priceless statue of Saint Anne.

The magnificent basilica now standing is made of fire-resisting materials; thus, it is expected to remain for centuries to come, the Church of All American Catholicism.

Millions of pilgrims have visited the Beaupré shrine of St. Anne. As many as fifteen thousand have thronged to it on a single fête day. All through the year they come, from all parts of the continent, to lay down their burdens of disease and deformity, trouble and worry, by the grace of Good Saint Anne.

Countless cures have been attributed to the saint's miraculous powers, as testified by the crutches, canes, spectacles, plaster casts, bandages, and whatnot—all cast aside by grateful suppliants who no longer need them.

SAINT BRÉBEUF AND ST. LALEMENT

Besides St. Joseph there are eight Canadian saints. These were the early Jesuit Fathers, Jogues, Brébeuf, Lalement, Lalande, Chabanel, Garnier, Goupil, and Daniel, who met death at the hands of the Indians whom they sought to Christianize. By order of the Roman Catholic Church they were beatified in 1925 and canonized (that is, declared saints.) June 29, 1930, when pilgrims from all parts of the world, including a hundred from Canada, took part in the ceremony at Rome.

Of these saints, Fathers Jean de Brébeuf and Gabriel Lalement, who were put to death with terrible tortures, March 16th and 17, 1649, are the best known. Father Brébeuf when a young man of thirty-three years came to New France with Champlain to labour among the Hurons. Thinking he would be more successful if he lived among them, in spite of the discomforts of their smoky, flea-infested tepees, he carried out his plans.

Brébeuf's adventures, which he wrote about from time

to time, attracted more Jesuit priests to the work and for the eighteen years of his mission many young men were in this work in New France. It was not easy to teach the Hurons for, superstitious themselves, they had their feelings constantly stirred up by their own medicine men and the rivals of the French traders. An epidemic of smallpox which the Hurons blamed on the priests weakened the hold of the missionaries and they lived in constant danger of their lives. Although the Hurons feared the French at Quebec too much to kill the missionaries themselves, they were not above inciting neighbouring tribes to do so. The Fathers met this deceit with humility, patience, kindness and love.

Things were a little easier for a time after the building of the fort, hospital and church of Ste. Marie. Carried out under the supervision of Father Jogues this settlement was the first of its kind in Ontario. It was located on the east side of the river Wye, which flows from Mud Bay into Matchedash Bay, near the present Midland, Ontario, about a mile from Port MacNichol, and so could be reached by land or water.

The Missionaries now gave up their residences in other parts of the country and made their headquarters at Fort Ste. Marie. Six of the Canadian martyrs laboured at this place. Sometimes there was a guard of soldiers at the fort, and fur traders found a refuge there on the way through to Quebec. The Fathers had a good garden, and raised hens, pigs, cattle, although how they got their original stock of the latter there in their Indian Canoes is a mystery. There were often sixty or seventy people at the fort with hundreds of Huron warriors and their families camped about.

Father Gabriel Lalement, the third of that name to labour in Canadian missions, was the nephew of the other two. A slight, rather delicate young man, he came at the age of thirty-six to join Father Brébeuf in a mission to the Hurons around St. Louis. But they went far afield. Once in his

zeal, Father Brébeuf had gone to the Iroquois, though he was not very successful in making converts among them.

The Iroquois were the sworn enemies of the Hurons. Always in pursuit of them, in 1649 they attacked Fort St. Louis, where Fathers Brébeuf and Lalement were teaching. Warned of their danger, the Fathers refused to flee. The Iroquois on the way to destroy St. Ignace took them along and tortured them to death. The smoke from the burning of St. Louis was visible to those at Ste. Marie and they feared the worst. But the Iroquois, fearing they were not strong enough to fight the remaining French and Hurons, bound their remaining captives and left them to die a lingering death in the burning St. Ignace. Here, after the departure of the Iroquois, the priests from the mission found the terribly mutilated, burned bodies of Fathers Brébeuf and Lalement among the dead and dying.

From inquiries made then and long after, it seemed that Father Brébeuf had lived only four hours under the torture, while Father Lalement, who was the weaker, had lived until the next day. It was supposed that Father Brébeuf, who displayed the same defiance to torture that the Indians did, was given more severe blows, and then, too, he was much older than Father Lalement, who was in the prime of life. The scorched and mutilated bodies were taken back to Ste. Marie for burial in the cemetery there, but the skull of Brébeuf was preserved. Afterwards a member of his family in France sent a silver bust of him, in the base of which was a recess to contain the skull. Both are now in the Hotel Dieu in Quebec. The bones of Fathers Brébeuf and Lalement were later taken to Quebec, but the crumbled dust of their bodies remained in their graves at Ste. Marie.

With the terrible raid of the Iroquois the Huron nation ceased to exist and most of its fleeing members took refuge with other tribes. Their work being done at Ste. Marie, the Fathers planned to go to Manitoulin Island, but their Huron converts asked them to settle at Isle Joseph, that

is, Charity or Christian Island. In order to prevent Ste. Marie from falling into the hands of hostile tribes, they stripped it of goods and burned it.

So the old Fort Ste. Marie was forgotten. Only in recent times has it been rediscovered. In 1925 a monument was put up near the spot to the memory of the martyred priests. The following year a new church, a shrine to the Jesuit martyrs of North America to take the place of the old one recognized by Pope Urban VIII in 1644, was built on the brow of the hill about two hundred feet from the site of the old one.

8. AUGUST

AUGUST is so named after Augustus Caesar (63 B.C. to 14 A.D.). This, the sixth month of the Roman year, was chosen by the Emperor himself to bear his name as he considered it his lucky month, most of his victories having taken place in this month.

LAMMAS DAY

The first of August is celebrated as Lammas Day in England. This was "Lug" the Celtic Sun god, his day. But here the festival of harvest replaced that of the sun. It is sometimes called "Loaf Mass" because new bread from new grain was baked that day. Leases of land for grazing were held from "Lady Day to Lammas Day" that is, from Seed time to Harvest. The four rental days were, Lammas, Candlemas, Whitsun and Martinmas. In the Greek church Lammas Day was the day for blessing new fruits. In Paris it is called the feast of the Cobblers for on that day the society of the Trade of Cobblers has a special holiday.

SAINT BARTHOLOMEW'S DAY

Saint Bartholomew, to whom August 24th is dedicated by the Church, was one of the Apostles—the only one of the twelve who was of royal birth; the one aristocrat among the lowly. He was, doubtless, the Nathaniel mentioned in St. John's Gospel: "the Israelite without guile." Bartholomew was his surname; it meant "Son of Tolmai." Tolmai, according to the historian Jerome, was the King of Geshur, whose daughter was one of David's wives.

Saint Bartholomew's life as a missionary was one of hardship, ending in a tragic death. He is said to have preached in India, where he gave his converts a copy of St. Matthew's Gospel in Hebrew. He also carried the Christian faith into Arabia.

In Phrygia (Asia Minor) where St. Philip was with him, St. Bartholomew denounced serpent-worship. The enraged Phrygians slew St. Philip; but an earthquake swallowed up the serpent, the pagan priests, and the governor. Thus, St. Bartholomew escaped.

Next he journeyed to Armenia. For a time his work there was very successful, and hundreds were baptized. But the Armenian Prince was angered by the news that his brother, King of Albania, was one of the converts. In his fury, the prince ordered that St. Bartholomew be flayed alive, and then hung, head downward, on a cross until he was dead!

There are numerous tales of the miraculous powers possessed by this saint. He was believed to cure catalepsy; thus, in Belgium and Brittany, cataleptic patients used to go to the parish church on St. Bartholomew's Eve, to dance. Dawn would find them completely cured.

He seemed to have an especial power over thunderstorms. There is a legend that at Sauvemajeur, France, certain relics of the saint were enclosed in a weathervane as a protection against lightning. A thief attempted to

remove the weathercock and steal the relics; but he was instantly killed by a thunderbolt!

In certain churches in England St. Bartholomew has been held in great reverence. An annual festival, known as Bartholomew Fair, was celebrated at Smithfield on the saint's anniversary. It was discontinued, however, in 1710.

At Croyland Abbey, until the reign of Edward IV, it was customary to give small knives to the members of the congregation on St. Bartholomew's Day, in allusion to the knife used in his flaying.

In many paintings, too, he appears with a knife in one hand. Michelangelo's celebrated picture, *The Last Judgment*, shows him holding his skin over his left arm.

There are, happily, less tragic references to this doughty saint. Certain amusing little rhymes are linked with his name; such as the following distich, which connects him with the chilly nights of late summer:

Saint Bartholomew
Brings the cold dew.

9. SEPTEMBER

SEPTEMBER comes from the Latin *septem*, seven, it being the seventh month of the primitive Roman year, though the ninth of ours.

LABOUR DAY

In Canada and the United States, Labour Day is celebrated on the first Monday in September. In Canada, the Provinces of Ontario, Nova Scotia, New Brunswick, Manitoba, Alberta, Saskatchewan and the Yukon observe it by law, while Quebec, Prince Edward Island and British Columbia observe it by proclamation.

Throughout the world, every industrial country, except Canada and the United States, observes Labour Day or Labour's holiday on May 1st. In Italy its observance is forbidden and the supposed date of the founding of Rome is substituted; while in Russia it is an official holiday. The Philippines also have their Labour Day on May 1st.

Labour celebration in Britain takes place on the first Sunday after May Day. In London the meeting has always been held in Hyde Park, where the first English Labour Day was celebrated in 1892.

This holiday owes its beginning to the Labour movement in the United States. In the years 1882, 1883, 1884, the Knights of Labour of that country paraded in New York City on the first Monday in September. On February 21, 1887, the State of Oregon passed the first law recognizing it, then New York State, New Jersey and Colorado followed. It was not until 1894, however, that the Congress of the United States made it a legal holiday.

Labour Day has no connection, as some believe, with the older May Day festivals, so common in the British Isles in early history. In 1889 when the first Congress of the Second Socialist International met at Paris, the date of May 1st, was selected as the annual international celebration of Labour's holiday.

The first proposal of a Labour Day was made by Peter J. McGuire in 1882, when he was president of the United Brotherhood of Carpenters and Joiners of America and one of the leaders of the Knights of Labour. He chose the first Monday in September as being far enough away from other holidays in his own country. His suggestion was adopted by the Central Labour Union and the first Labour Day was celebrated September 5, 1882. On October 9th, 1884 the Federation of Organized Trades and Labour Unions, now the American Federation of Labour of the United States and Canada, being in Convention in Chicago, voted to make the celebration national. On February 21,

1887, the legislature of Oregon set apart the first Monday in September as a State holiday in honour of labour. Other States soon followed, until it was made a national holiday in 1894.

In Canada, Labour Day was made a statutory holiday by Act of Parliament on July 23, 1894. The bill was introduced in Parliament by Sir John Thompson in May of that year.

MICHAELMAS DAY

Michaelmas—celebrated September 29th, in honour of Saint Michael and All Angels—is so popular a festival that its name has been given to a profusely-blooming flower of early autumn, the Michaelmas daisy.

Saint Michael is not the usual kind of saint. He is an archangel, greatest of all the angels and first of the four archangels: Michael, Gabriel, Uriel, and Raphael. In the Bible he is frequently referred to as “the Angel of the Lord.” His name, *Michael*, means “One who is like unto God.”

Great power is conferred upon this archangel. He is captain of the hosts of heaven, and will separate the just from the wicked on the Day of Judgment. He is said to know the secret of the mighty word which God spoke when He created heaven and earth. He delivered the Ten Commandments to Moses on Mount Sinai. He appeared to Abraham, to prevent the sacrifice of Isaac. He led the Children of Israel through the wilderness. He appeared to Joshua before Jericho, and to Gideon in Ophrah. He stood in the way of Balaam, and routed the army of Sennacherib. According to Jewish tradition, he concealed Moses' tomb. In the Book of Revelation, too, we read of a war in heaven, when the Archangel Michael and his angels cast out Lucifer and his followers.

The heroic figure of St. Michael is a favourite one with artists, who represent him in armour, with a glory around his head and a flaming sword, a spear, or scales in his hand. Beneath his feet lies the fallen Lucifer.

Reverence for St. Michael is widespread. He is a patron of the Jews, as well as of Christians. Mohammedans do him honour, identifying him with the Prophet Elijah, *El Khuds* ("the Holy"). The Coptics, or Egyptian Christians, celebrate the rise of the Nile in his name.

Early Christians looked to St. Michael as guardian of the sick; and numbers of hot springs in the Holy Land were dedicated to him. His protection is invoked against thunder and lightning. He is also a patron saint of mariners, and the warden of mountains. For this reason, cliffs and promontories are placed under his care; and churches and convents are built, in his name, on headlands. Most noted of these is the church and monastery of Mont St. Michel.

Special customs are associated with Michaelmas. Mayors and other officials of certain cities are elected on this day. Also, in Britain it is a time for the payment of quarterly taxes.

Formerly, English farmers gave a Michaelmas supper to their employees, and a special ration of every sort of grain grown on the farm to their cattle. They even scattered wheat, barley and rye on the ground, for the wild birds.

Irish farmers used to kill a sheep for Michaelmas, and distribute some of the mutton among the poor. In the Hebrides Michaelmas bannocks were baked of flour made from the season's harvest, and every member of the household was given one of the scones. Church processions were held on that day in the Protestant Isle of Skye.

And there is the Michaelmas goose! No one seems to know the origin of the English custom of dining on goose at this festival. It was spoken of in the time of Edward IV. An adage is still current in parts of England: "He who eats goose on Michaelmas Day shall not want for money all the year."

10. OCTOBER

OCTOBER is from Latin *octo*, eighth, as it was the eighth month of the Roman year which began in March.

SAINT THÉRÈSE'S DAY

This modern and youthful saint, in whose honour the Roman Church observes October 3rd as a festival, is commonly called "The Little Flower of Jesus."

Her name was really Marie Françoise Thérèse Martin. She was born near Lisieux, France, January 2, 1873.

A sensitive, kindly, beauty-loving little girl, Saint Thérèse was ever kind and generous to beggars. She was, also, very fond of flowers, and her chief amusement in childhood was to make coloured pictures with seeds and bits of bark.

At the age of fourteen the little saint made a pilgrimage to Rome, to get permission from Pope Leo XIII, to enter a convent, although she was still under age. The following year, on account of her exceptional piety and devotion, she was received into the convent of the Carmelite Sisters at Lisieux.

Saint Thérèse's health, always delicate, gave way under the strict self-denial she practised; and the Mother Prioress ordered a more nourishing diet for her. Her strength, however, did not return and, after a prolonged illness, the Little Flower died, in her twenty-fifth year.

Saint Thérèse is especially the children's saint. In her honour the Holy Childhood Society has been founded for the rescue of pagan children. This society has adopted the motto of the Little Flower: "Love is repaid by love alone."

Various tasks have been entrusted to this recent member of the calendar of saints. Aviators look to her for protection. Magazines are sometimes placed under her care. Students ask her help when writing examinations.

Also, like St. Joseph, she is invoked by persons wishing a happy death.

SAINT FRANCIS' DAY

Saint Francis, "the gentle and the holy," is in many ways the most lovable and Christlike of all the saints. His anniversary—October 4th—is now observed as World Day for Animals, in appreciation of his surpassing love for all creatures.

Saint Francis was born at Assisi, in Umbria, Italy, in 1181—or possibly 1182. He was christened Giovanni; but later the name was changed to *Francisco*, meaning "the Frenchman," because of his fondness for France. It was in his honour that, years afterward, Franciscan friars named the Bay of San Francisco.

Even for those days, St. Francis' education was slight. At fourteen, he helped to serve in his father's store; but he was much too generous with customers. He spent his spare time leading in youthful revelry and singing the songs of the troubadours, for he was constantly bursting into song.

At twenty, St. Francis joined in a civil war and was held prisoner for a year. An illness following his imprisonment changed the course of his life. Thereafter, he began to devote himself to prayer and solitude, taking long rambles about the countryside and praying in a quiet grotto among olive trees.

The saint's heart and mind overflowed with loving sympathy for the poor and helpless. Again and again he exchanged his good clothes for a beggar's ragged garments; and he constantly showed kindness to lepers and outcasts.

One day in February 1208, hearing mass in the chapel of St. Mary of the Angels (a chapel which he had helped to build), St. Francis was impressed by the Gospel lesson, in which Jesus exhorted his disciples to go forth without gold or silver. He resolved to obey the command. Giving up his wealth, his fine clothes, his horse, the saint dressed

in a rough, grey woollen tunic, with a rope at the waist, and went forth barefoot to preach brotherly love and peace and joy.

Converts gathered around him. Soon the little band numbered twelve. Calling themselves "The Penitents of Assisi," they went to Rome and obtained the approval and blessing of Pope Innocent III. They returned to Assisi and gave themselves up to missionary labours among the poor. Cheerful, friendly, loving, and serving, they were welcomed everywhere. Hundreds joined their group. Thus began the Friars Minor, later known as the Gray Friars, the Order of Saint Francis, or the Franciscan Friars.

Saint Francis planned to preach to the Moors, but failed to reach Morocco. Instead, he went to Palestine and arranged to have Franciscans guard the Holy Places. He returned to Italy; but death brought his missionary work to a close, in the year 1226.

The warm heart of this gentlest of saints has endeared him to the world. The glow of his kindness was shed upon all living things. He would turn aside to avoid stepping on a worm. Bees would huddle close to him for warmth. A rabbit chased by a hunter found refuge under his cloak. He tamed a wolf and fed it, so that it no longer raided sheepfolds. He sang with the cicadas, and preached to his "little brothers, the birds."

In *The Canticle of the Sun*—a hymn which he composed—St. Francis calls upon "Brother Sun, Sister Moon, Brother Wind, and Sister Water" to praise God.

YOM KIPPUR

Yom Kippur which the Jews celebrate on October 5th, is their Day of Atonement. It is one of the series of holidays which Moses set for them. At first it was a blood sacrifice in which the temple was cleansed and each and every person was included in the offering which was to wipe out sin.

This Day of Atonement was a solemn feast on which no food could be taken throughout the whole day and all menial tasks were forbidden. The sacrifice in the Temple included a calf, a ram, seven lambs and two goats. The calves and sheep were for the cleansing ceremony in which their blood was sprinkled about the Temple. Of the goats one was offered on the altar for sin, while the other, after the rabbi had laid his hands on its head to signify the giving of the sins of the people to it, was sent out into the wilderness as a scapegoat. This Day of Atonement completes ten days of penitence which begins with their New Year Day. After it was over the young people danced in the vineyards and made merry. The animal victim is said to have been a substitute for human victims.

Both their New Year's Day and Day of Atonement are days of serious thought among the Jews. Formerly New Year's was the annual Day of Judgment when all creatures passed in review before the searching eye of their Maker. The Jewish greeting for New Year's Day is: "May you be inscribed in the Book of Life for a happy year!" In later times, many of the customs of New Year's Day passed to the Day of Atonement.

COLUMBUS DAY

Columbus Day, commemorating the day on which Christopher Columbus reached the American continent, was first celebrated in America in New York City, October 12, 1792, which was the three-hundredth anniversary. In the year 1892, during the presidency of Benjamin Harrison, October 21st of that year was set aside by the Congress of the United States as a holiday celebrating the four-hundredth anniversary of the landing of Columbus on the shores of America. It was that year made a general holiday and called Discovery Day. A monument was also erected in Central Park, New York, from which comes the name Columbus Circle in that city. Since then the day is usually

celebrated by Italian societies in Canada and the United States, but is not a general holiday. The exact date of Columbus' birth is uncertain. He died on May 20, 1506.

TRAFALGAR DAY

Have you ever wondered why sailors of Britain wear black ties under their soft collars? That is a sign of mourning for Admiral Nelson, who won the battle of Trafalgar, October 21, 1805. Those black ties were worn by the sailors at his funeral, when he was laid to rest in St. Paul's Cathedral and ever since to show their admiration for him. Of all the battles ever fought by British sailors and soldiers, none, perhaps, gives more of a thrill in remembering than does Trafalgar.

It was at a time when Napoleon Bonaparte, the self-made Emperor of the French, was getting ready to invade England. He had his army at Boulogne ready to cross the Channel. The boats were there to take it across. If only he had a strong enough fleet to hold Nelson, while the French army crossed to Dover! Then he reckoned that in only four days he would have the proud English at his feet and he, the great Napoleon, would be able to overthrow the flag that had

. . . braved a thousand years,
The battle and the breeze.

Master of the world was what he meant to be and only Nelson and the British fleet stood between him and his ambition. The French and Spanish ships numbered thirty-three, while Nelson had but twenty-seven. The enemy ships lay in a crescent-shaped formation, while the British attacked in two straight lines. When they were ready, Nelson ordered the colours raised to read:

"England expects every man to do his duty!"

And they did! When the fight was over, they had eighteen of the enemy's ships. The others had escaped or

were sunk. The great admiral who had saved his country was dead, saying with his last breath: "I am satisfied!"

At the battle of Copenhagen, when he was a junior officer, and heard that his superiors had hoisted the signal to "leave off action," Nelson put the telescope to his blind eye and said: "I do not see the signal!" Then he went on to victory.

"The path to duty is the way to Glory!"

SAINT CRISPIN'S DAY

Saint Crispin and his brother, Saint Crispinian, are the patron saints of shoemakers and cobblers, who for many years took a holiday on the anniversary of their martyrdom, October 25, 287.

The brothers were Italians of noble birth. When they became Christians, they gave up their riches and the comforts and luxuries of their home, and went to preach the gospel at Soissons, France. Following the example of St. Paul, they worked with their hands to support themselves, making and repairing shoes.

Crowds gathered to hear their eloquent sermons, and many were converted and baptized. Then someone complained to the governor of the city that the two saints were spreading the forbidden Christian doctrine. At once they were imprisoned, tortured cruelly, and finally beheaded.

In later years, a church was erected on the site of their martyrdom; and even now, although the church is in ruins, during the celebration held at Soissons on St. Crispin's Day the procession halts to pray there.

In North America, as well as in Europe, the festival of St. Crispin has given rise to the founding of several shoemakers' guilds and the performance of mystery plays on the theme of the brother's martyrdom.

After the Battle of Agincourt, fought and won on St. Crispin's Day, the anniversary became very popular in

England. Shakespeare, in *Henry V*, presents the King as exhorting his soldiers thus, before the battle:

This day is called the feast of Crispian.
He who outlives this day and comes safe home
Shall stand a-tiptoe when this day is named,
And rouse him at the name of Crispian.

THANKSGIVING DAY

Thanksgiving Day was, until the time of the Great War (1914-1918), a sort of general thanksgiving and harvest home festival which was celebrated in October. This was quite different from the United States holiday which was a day of thanksgiving commemorating the first harvest of the Pilgrim Fathers and their liberty to worship as they wished. The United States festival falls on the last Thursday in November.

In the year 1763 the people of Halifax, Nova Scotia, proclaimed a day of Thanksgiving for the conclusion of the Peace of Paris which gave Canada to Britain. This was probably the earliest Thanksgiving celebrated in Canada. In Lower Canada, now Quebec, the first Thanksgiving was proclaimed on December 22, 1798, and observed on January 10, 1799. In Upper Canada, now Ontario, the first Thanksgiving Day was proclaimed May 17, 1816 and observed June 18, 1816, in thanks for the end of the war between Great Britain and Napoleon.

After Confederation when the four Provinces of Canada were united, the first Thanksgiving proclamation was issued March 1, 1871 in thanks for the restoration to health of the Prince of Wales. The first annual Thanksgiving as now observed was proclaimed October 9, 1879 and observed November 6, 1879. Since then it has been proclaimed yearly. For a time the date corresponded to that in the United States, but was found to be too late and too near Christmas. The date was then changed to October and generally set for a Thursday. Later the date was changed

to the third Monday in October. After the Great War, Thanksgiving was proclaimed for the Monday of the week in which Armistice Day occurred.

By the Armistice Day Act, June 4, 1921, Thanksgiving Day and Armistice Day became merged. The Act reads in part:

Throughout Canada in each and every year, the Monday in the week in which the 11th day of November shall occur . . . shall be a legal holiday and shall be kept and observed as such under the name of Armistice Day.

The holiday commonly called Thanksgiving Day being a day usually appointed in the month of October or November by proclamation as a day of general thanksgiving, shall wherever appointed be proclaimed and observed for and on Armistice Day.

So that on November 7, 1921 and November 6, 1922, etc., Armistice Day was Thanksgiving Day.

When, however, in 1931 the Act establishing Armistice Day was amended and the name of the holiday changed to Remembrance Day, Thanksgiving Day was again proclaimed as an October holiday.

HALLOWE'EN

October 31st, the eve of the feast of All Saints or All Hallows, is really the eve of Summer's end. The Druids had a great autumn festival on this date which lasted until the next day. It was called the vigil of Saman or Samhain, the god of the dead, who on this night let loose all his spirits who had occupied the bodies of animals during the past year. This accounts for the idea of ghosts, goblins and witches connected with the celebration. The black cat, too, has her place among these superstitions. The Druids held cats sacred and thought they had once been human beings who were changed as punishment for evil deeds.

The custom of going about asking for gifts on Hallowe'en is a survival from the seventeenth century. The Irish peasants then went about asking in the name of St. Columba that fatted calves and black sheep be prepared for the feast. In Irish traditions Columba takes the place of Saman the old lord of the dead of Druid times. Columba was the Irish priest who was sent to convert the Picts and founded a monastery on Iona Isle on the coast of Scotland. So Saman came to be confused with him.

It is the Irish, too, who account for the Jack O'Lanterns. They tell a story about a man who was so mean that he was not allowed in Heaven. But because of his practical joking he was not allowed in Hades, so was forced to walk the earth till the Judgment Day.

While the Irish had many Hallowe'en customs, these were also popular in other parts of the British Isles, but particularly in Scotland, where they survive to this day. In all the Celtic countries this was the season for prying into the future. In Wales, this night was known as the weird Three Spirit Night. In the north of England it was called Nutcrack Night, when fortunes were told by roasting nuts.

In the Highlands of Scotland bonfires were made before every house. Feasts were given and, after the fires died down, each person present added a stone to a circle around the dying fire. In the morning early they looked to see if any of the stones had been moved. If they were, woe betide the person who had placed the stone. During the evening, there were tests to tell who the young people would marry. They pulled kale stalks, sowed hempseed, roasted nuts and made many other tests of the fates which were supposed to be active on that night. The poet Burns wrote much about the customs of his country, but the references to Hallowe'en seem more numerous than any others.

It was undoubtedly a topsy-turvy night and made more

so by the running about of the young people of the neighbourhood. To-day it has lost much of its superstition, so that it is doubtful if any young lady of this century would admit that she was guilty of the foolishness which is revealed in the following directions:

Turn your boots toward the street,
Leave your garters on your feet,
Put your stockings on your head,
You'll dream of the one you're going to wed!

11. NOVEMBER

NOVEMBER comes from *novem*, nine, as it was the ninth month of the Roman year.

ALL SAINTS' DAY

All Saints' Day, November 1st, had its origin in the seventh century. It is celebrated in memory of "all the saints who from their labours rest."

In the year 609 Pope Boniface IV converted the Pantheon at Rome, which had been erected to all the pagan gods of the ancient empire, into a Christian place of worship, consecrated to the Virgin Mary and all the martyrs.

A century later, Pope Gregory III dedicated a chapel in St. Peter's Cathedral to all the saints, and fixed the first day of November as their festival. In this way, the Pope explained, any saint overlooked in the calendar would be remembered by the Church; for it would be impossible to set aside a separate date for each saint and martyr.

The festival holds a high place in the Roman Church, being included in the Holy Days of Obligation. It is also observed by certain Protestant denominations.

The evening of the day is known as All Souls' Eve—

The night between the Saints and the Souls,
When the bodiless gang about.

In parts of England it was an old custom to carry bundles of straw to a hill-top, set fire to it, and toss the flaming mass skyward with a pitchfork, to represent the holy souls escaping from purgatory to heaven.

Perhaps the bonfires kindled on hill-tops on Guy Fawkes' Day (November 5th) were adopted from the earlier rites of All Souls' Eve!

ARMISTICE DAY

The Great War of 1914-1918 came to an end on the Feast Day of St. Martin, November 11, 1918 at 11 o'clock in the morning. A peace delegation had waited on Marshal Foch, the allied commander, at Spa the day before. The Marshal told the German envoys that he had the terms of a protocol or preliminary document, which, if signed, would bring peace. This was signed at 5 a.m. on Monday morning, November 11th and hostilities ceased at 11 a.m.

The following year at the same time, three minutes silence was observed throughout the contending countries, in memory of the peace—"Lest We Forget"! The next year on the same date, in France an unknown soldier was buried at the Arc de Triomphe; in England, an unknown soldier was buried in Westminster Abbey and a cenotaph was dedicated at Whitehall to the memory of the Unknown Soldier. In the United States the next year, the American Unknown Soldier was buried at Arlington National Cemetery, Washington, D.C. Since that time on this day two or three minutes silence is always observed in these countries at 11 a.m. on Armistice Day, while services of a patriotic character are held during the day.

In Canada by the Armistice Day Act of June 4, 1921, Armistice Day became merged with Thanksgiving Day and

the day officially called Thanksgiving Day, but it was quite as often spoken of as Armistice Day. This meant that the date November 11th was not always the day kept, but the first Monday before Armistice date. The arrangement was not satisfactory, except that it gave a week-end holiday. In 1931 the Canadian Parliament amended the Armistice Day Act and changed its name to Remembrance Day, making November 11th a statutory holiday, while Thanksgiving Day was again proclaimed as an October Day.

MARTINMAS DAY

Martinmas, the anniversary of the burial of Saint Martin of Tours on November 11, 401 (?), was known in the Middle Ages as the *Martinalia*. As a festival of late autumn, when granaries and wine-vats were full, it took the place of the *Vinalia*, the vintage-feast of ancient Rome, and of a similar Greek celebration in honour of Dionysius, the god of wine. This explains why inn-keepers and other dispensers of good food chose St. Martin as their patron.

There is, however, little in the life of the saintly Bishop of Tours to suggest feasting and merriment. The son of a military tribune of Sabaria, in a Roman Province which later became Hungary, Martin was enrolled in the Roman army for military service.

Even as a soldier, he was kind and self-denying. Every record of his life tells of a day when, stationed as a sentinel in Amiens, he met an almost-naked beggar. St. Martin had no money to buy the pauper a coat; but he cut his own cloak in two and gave him half. The same night Christ, clothed in the half-garment, appeared in a vision to the saint and commended his charity.

Afterward the torn cloak was treasured in the oratory of the Frankish kings. The place in which it was kept was called a chapelle (from the word *chape*, meaning "cape"), and the person guarding it became a *chapelaine*. Thus we get our English words "chapel" and "chaplain." For a

long time, also, the half-mantle was carried as a sacred banner before the Frankish kings, to ensure success in battle.

When his period of enforced military service was past, St. Martin prepared to become a priest. He enrolled among the pupils of St. Hilary at Poitiers, near which he later established the first monastery in France. He travelled about the country, preaching Christianity, destroying heathen temples and groves, and founding churches. Soon he was given the title, "Apostle of the Gauls." In 372 he reluctantly consented to become Bishop of Tours.

Legends have added much to the interest of St. Martin's history. There is, for instance, the tale of his encounter with Satan on the Roman road. When Satan, appearing as a serpent, jeered at sight of the important Bishop of Tours journeying afoot to Rome, the saint, with a touch, transformed the serpent into a mule, mounted his back, and rode him, panting and protesting, into the city.

Various customs and superstitions are associated with Martinmas. In Celtic countries it was long believed to be the season when ghosts return to their familiar haunts. In certain villages every family killed a cow or sheep, a goose or turkey or hen, and sprinkled the blood on the threshold to ward off spirits.

Even the season's weather is linked with St. Martin's name; for we call the lush, warm days of the harvest's aftermath "St. Martin's Summer."

In olden days the feast of Martinmas was considered more important than Michaelmas, which has adopted some of its features, including the goose. Medals distributed in the Middle Ages were stamped with the figure of a goose on one side and the word *Martinalia* on the other. In ancient clog almanacs, also, the day is marked with the picture of a goose.

St. Martin's reluctance to accept the bishopric of Tours has been used to explain the popularity of the Martinmas

goose. A German poem, translated into English in the year 1700, states the legend:

Martin, when through thin and thick
He would shun a bishopric,
Hid him safe from sight and ken
In a goose-and-gander-pen
Till some gabbling bird let out
Secret of his whereabouts.

Thus, in the killing of geese for his festival, the saint is avenged.

DOUGLAS DAY

Douglas Day, November 19th, is celebrated in the Province of British Columbia as a Good Citizenship reminder. It is the anniversary of the day on which Sir James Douglas was sworn in as Governor of the Crown Colony of British Columbia in 1858. The ceremony took place at Fort Langley on the Fraser River on a rainy day which crowded some hundred people into the officers' quarters of the Hudson's Bay Company at that place.

James Douglas entered the service of the company when he was a lad of sixteen. The first ten years of his service were spent in the wilds of the fur-trading country. Then he was sent from Stuart Lake to the Columbia River, where he became accountant at Fort Vancouver, now Vancouver, Washington, in 1830. There he served under chief factor, John McLoughlin, a picturesque figure of the old fur-trading days. In ten more years, James Douglas was made a chief factor as a reward for founding a new post on the Taku River after taking over the new territory from the Russians of Sitka. Later he went to San Francisco, where he founded another trading post on the bay of that name, after negotiations with Alvarado, Governor of Mexico. He then made a survey of Vancouver's Island and reported that Camosun would make a suitable fur-trading post. When Taku was given up in 1843, James Douglas went to Vancouver's Island where he built a fort at Camosun, then

called Fort Albert, but finally Fort Victoria (now Victoria, B.C.), where he ruled over a vast empire for the trading company. He was soon, not only chief factor of that post, but succeeded Richard Blanshard as Governor of Vancouver's Island (1851-60).

The Act to provide for the government of British Columbia passed August 2, 1858, did not include Vancouver's Island, but provided that when joint application was made by the two legislatures the union could take place. The Act which united the two was known as the British Columbia Act and the proclamation of this Act, known as the Union Proclamation was made November 19, 1866. So that eight years after he had been made governor of the mainland, Governor Douglas presided at the Union of the two colonies.

Sir James Douglas always considered, "Obedience the very first and most important of our duties, like the A B C of literature." He also believed in courtesy and careful control of one's temper.

DAVID DOUGLAS (1799-1834)

Sir James Douglas should not be confused with David Douglas the botanist for whom the Douglas pine is named. He travelled much about the fur-trading posts, but his work was studying plants for the Royal Horticultural Society of London. Because he was always hunting plants the Indians called him, "The man of grass."

SAINT CECILIA'S DAY

All Christendom venerates Saint Cecilia as patroness of music and musicians and inventress of the organ. In her honour the Church has set aside November 22nd as a festival, calling it St. Cecilia's Day.

This saint's name appears in the records of the fourth century. About the middle of the fifth the story of her martyrdom was first written. When, in 1584, the Academy

of Music was founded at Rome, St. Cecilia was chosen patroness. Musical societies throughout the Christian world are known by her name; and famous artists—including even Raphael—have painted imaginary portraits of her.

Like St. Agnes, St. Cecilia was the daughter of a noble Roman family, and became a Christian while very young. She married Valerian, a young man who was not a believer, but converted him and his brother, who shared her martyrdom.

Different accounts of the saint's death are given. According to one, she was suffocated in an over-heated bath. Another says she was partly beheaded, then left to die slowly.

St. Cecilia's connection with music is not clearly explained, yet she is usually represented as playing the organ and singing, or listening to the performance of an angel guest.

A legend of the Middle Ages tells us that an angel, enraptured by her melodious strains, left heaven to visit her. Dryden's *Ode for St. Cecilia's Day* gives the story:

At last divine Cecilia came,
Inventress of the vocal frame;
The sweet enthusiast from her sacred store
Enlarged the former narrow bounds,
And added length to solemn sounds,
With Nature's mother-wit and arts unknown before.
Let old Timotheus yield the prize,
Or both divide the crown;
He raised a mortal to the skies;
She drew an angel down.

SAINT CLEMENT'S DAY

Saint Clement is the patron saint of blacksmiths, who celebrate November 23rd in his name and call it the "Clem Feast." Few facts are known about the life of this bishop and martyr; but a web of romantic legend has been woven around him.

Whether Roman, Jew, or freedman, St. Clement was a disciple of St. Peter and, like him, became a Bishop of Rome. He is included in the list of popes—sometimes as the third, sometimes the fourth. During the persecution of Christians in Trajan's reign, Bishop Clement was banished to the Crimea with many of his followers, to work in the marble quarries. Even there he managed to console his fellow-Christians and to convert unbelievers.

By a miracle the saint caused a spring of water to gush from the rock of the quarry to quench the workmen's thirst. This miracle led to the conversion of many more of the pagans. Soon complaints were made to the prefect that Bishop Clement was still preaching the forbidden Christian doctrine, and he was arrested. An anchor was fastened to his neck and he was thrown into the sea.

Then another miracle took place. In answer to his followers' prayers, the waters receded, showing a shrine upon which the saint's body rested, still tied to the anchor. For many years, tradition tells us, the waves withdrew from the spot on St. Clement's Day, leaving the site of the shrine in view.

Eight centuries afterward, St. Cyril, on the way to the Crimea, discovered human bones and an anchor there, and was convinced that he had found the remains of St. Clement. He took them to Rome and placed them in the high altar of the basilica of San Clemente.

The symbol of this saint is the anchor. It is included in all the pictures of him. Also, on the London Church of St. Clement Danes, the weather-vane is anchor-shaped; so, too, is the minute-hand of the clock.

Children used to be greatly interested in St. Clement's Day, and would go on begging pilgrimages among the neighbours, chanting such rhymes as:

“If you're within,
Open the door and let us in.
And when we're in, we won't come out
Without an apple wrapped in a clout.”

SAINT ANDREW'S DAY

Scotland and Russia both claim the patronage of Saint Andrew, and his festival—November 30th—is observed by all branches of the Christian Church.

Like his father, Jonas, and his brother, Simon Peter, St. Andrew was a fisherman of the village of Bethsaida, Galilee. He was one of the two disciples of John the Baptist to whom the latter exclaimed, as he saw Jesus pass by: "Behold the Lamb of God!" The two followed Jesus and were invited to remain with Him that day. For this reason, the Greeks named Andrew the *Protoclete*, because he was the first called to be an Apostle of Christ.

The historian Bede said that St. Andrew was the Introducer of Christ, for he was always so eager to bring new followers to the Master. It was he who pointed out the boy with the five loaves and the two fishes, with which Jesus fed the five thousand in His seaside congregation. In many such ways Andrew took the lead.

After the Ascension and the Day of Pentecost, the Bible tells us nothing further of this apostle; but it is supposed that he went forth to preach the Gospel to the nations. His journeyings led him into Galatia, Thrace, Macedonia, and finally Achaia, where he was scourged, then crucified, by order of Aeneas, the Roman governor, about A.D. 60.

There is a legend that Maximela, a Christian woman of high rank, caused the saint's body to be embalmed and honourably buried. Three centuries later it was removed to Constantinople and placed in the church dedicated to the Twelve Apostles. About thirty years afterward (according to Scottish tradition) a pious Greek monk named Regulus conveyed the bones to Scotland and enshrined them in a chapel built for the purpose on the sea-coast of Fife, where, in after years, arose the city and cathedral of St. Andrews.

The X-shaped cross to which the saint was tied, and on which he hung, preaching, for two days before he died,

is said to have been taken from Achaia to Marseilles and deposited in the monastery of St. Victor. Philip the Good is supposed to have carried a part of it to Brussels, where he founded the Order of the Golden Fleece, with the Cross of St. Andrew as its badge. It appears, too, with that of St. George, upon the Union Jack.

One of the orders in Freemasonry is dedicated to *St. Andrew of the Rosy Cross*; and it is the highest order obtainable in the fraternity. The Order of St. Andrew in Scotland, however, uses as its badge, not the saint's cross, but a collar of rue and thistles.

The Muscovites have a legend that St. Andrew preached among them. Thus, they look to him as patron saint of Russia, where Peter the Great established in his honour the Russian Order of the Blue Ribbon. Nevertheless, St. Andrew's Day seems to us a distinctively Scottish festival, when all loyal Caledonians foregather to feast upon haggis, listen to the skirling of the bagpipes, and sing the songs of Bobbie Burns, particularly the rousing "Scots Wha Hae."

12. DECEMBER

DECEMBER is from *decem*, ten, as it was the tenth and last month of the Roman year. The Anglo-Saxons called it the winter month or holy month because it contained the date of Christmas. The Germans still call it Christmonat or the Christ month.

SAINT NICHOLAS' DAY

Probably the most popular saint in Christendom is Saint Nicholas. He is the Santa Claus of Holland, Germany, and Russia, and our own Father Christmas. His festival, December 6th, is honoured in all countries and by all sects.

Most of our information about St. Nicholas is purely legendary. Born in Lycia, Asia Minor, he studied in monasteries; then made a pilgrimage to Egypt and Palestine. Returning home, he was appointed Bishop of Myra. When Diocletian was Emperor of Rome, St. Nicholas was imprisoned for preaching Christianity; but Constantine set him free, to continue his work as a bishop. He died, A.D. 345, or possibly 352. He was buried at Myra; but in the year 1087 his bones were taken to the shrine of San Nicola at Bari, Italy, where they still remain.

The legends about St. Nicholas are many and colourful. One of them tells us that he inherited great wealth and devoted it, in secret, to charity.

Three times he stealthily visited the home of a poor nobleman, leaving each time a purse of gold, as a dowry for each of the nobleman's three daughters. The golden balls adopted as their sign by the Lombard money-lenders were suggested by these purses of gold. The same trade-mark of the triple balls hangs to-day over Jewish pawnshops.

A more startling legend claims that the saint restored to life three schoolboys who had been murdered by the keeper of an inn, in which they were spending the night on their way to their school in Athens.

Saint Nicholas' duties are numerous. Besides being the benefactor of children and the giver of Christmas presents, he is also the patron of maidens and widows, aiding them in the choice of a husband, or—in the event of that failing—helping them to earn a living. Besides, he is the patron saint of sailors and scholars, of travellers and pawnbrokers. His protection is sought against thieves, although they look to him as their own champion, because he once, as Bishop of Myra, converted a band of robbers and persuaded them to give back all they had stolen, thus freeing them from punishment.

Hundreds of churches have been dedicated to the memory of this universal saint. In England alone there

are 372 churches of St. Nicholas. Many of these are found on seacoasts; for the reason that, while voyaging to the Holy Land, a violent storm almost wrecked the ship in which the saint was a passenger; but in answer to his prayers the tempest subsided. The crew, in gratitude, hailed St. Nicholas as patron of mariners.

For many years thereafter Greek sailors carried an icon of the saint in their boats, as security against shipwreck. With early Christian converts he took the place of the Roman sea-god, Neptune.

Miracles are still attributed to the power of St. Nicholas. In Bari, Italy, the water oozing from the rock from which his shrine is hewn is said to possess healing properties. It is sold to pilgrims as a panacea, and is called, "St. Nicholas' Manna."

CHRISTMAS DAY

Christmas, December 25th, is both a holy day and a holiday. Its meaning is twofold, religious commemorating the birth of Christ and social or festive celebrating seasonal customs. As the early Christians held the feasts of the Church in secret for fear of punishment, it is not surprising that the actual date of Christ's birth, which Christmas as a holy day celebrates, was in doubt. Before the fifth century, the Oriental Church celebrated January 6th, while the western church chose December 25th. Josephus was the first to mention the latter date.

Now, on the 25th of December there occurred the culmination of a series of pagan festivals which served to celebrate the winter solstice and the birthday of the new sun about to return once more to earth. Yule referred to the wheeling of the sun in his course. Bede, the historian, related how Christmas night was called Mother's Night by the Bretons.

In 597 Pope Gregory sent Augustine to England as a missionary after seeing the child prisoners from that country, whom he called "Angels not Angles." He charged

his missionary not to destroy the old temples or forbid the festivals and harmless customs associated with the old religion. "Let them," he said, "revere the saints where they have worshipped idols. Thus having some outward joys continued to them, they may more easily accept the true inward joys." Thus it was that Yuletide became Christmas or Christ's mass and held a twofold significance—a holy day as well as a holiday or festival day. Burning the yule log became, as Pope Gregory had wished, a custom of friendliness and warmth so that it was gradually forgotten that this festival had really been to honour Thor and worship the sun. The holly and mistletoe customs which had belonged to Druid worship survived. The Saxon custom of passing around the wassel bowl and drinking Wass Hael or Wassail, that is, "to your health," also continued.

The Christmas tree descends to us from Odin's sacred tree, but will always be associated with the legend of St. Boniface, who interrupted the Druid sacrifice, reft the Thunder oak of Thor and in its place set up the little fir tree. Some believe that the first Christmas tree was set up in Germany by Martin Luther, who is sometimes shown with his family about him and the fir tree in the midst. But a still older German legend makes St. Winifred the originator. However, although occasional trees may have found their way into homes in England in imitation of the German custom, the custom first became established in England after Queen Victoria married the German Prince Albert. A few had been used in the reign of Henry VIII.

Christmas candles are connected with the Greek feast of Light. There is also a Japanese feast of Lanterns, although this has hardly influenced our customs. The idea of a community Christmas tree seems to have come from the street festivals of Italy and Spain. The Scandinavians place a sheaf of grain on a tall pole in the dooryard, for the birds on Christmas morning. The custom of having

cakes and confectionery recalls very early times. In England these cakes became popular and were given to the poor women who sang carols in the streets. The singing of carols originated in England and no doubt the first Christmas carol was:

Glory to God in the Highest,
On Earth peace, Goodwill to men.

Saint Nicholas, from whom we derive the name Santa Claus, has for a long time been the patron saint of children. In Germany he is called Kris Kringle or Krist Kindli, that is, the Christ Child. In France he is called Bonhomme Noel or Père Noel. His habit of entering by the chimney is connected with the old custom of cleaning the chimney for the Yuletide. From Holland comes the tradition that St. Nicholas makes his rounds upon Woden's horse Sleipner, the one that Gray describes in his *Descent of Odin*:

Uprose the king of men with speed
And saddled straight his coal-black steed.

This steed seems to have served several of the gods, for it was he whom Hermod rode when he went to the nether world to find Baldur. As Sleipner was supposed to have eight legs and to go like the wind, it was probably not too great a change to turn him into a span of reindeer. It is to this same coal black steed that we owe the custom of hanging up our stockings, for the children of Amsterdam set their little wooden shoes in the corner, believing that Sleipner would pass them by, unless he saw the little wooden shoes, and there would be no gifts for them from St. Nicholas. To make surer of Sleipner, they made it a custom to fill the shoes with grain, so that Sleipner would be more tempted to stop. This custom spread to France as well.

In Norway toys are hidden away in unexpected places and the children hunt for them. In Italy gifts are drawn from what is known as the Urn of Fate, a custom of the

ancient Romans. In Spain gifts are given at street festivals.

As American Christmas customs came with the Dutch settlers, it is not surprising that Santa Claus is supposed to enter the chimney driving his reindeer, and that stockings should take the place of sabots!

BOXING DAY AND SAINT STEPHEN'S DAY

December 26th marks a double celebration—that of Boxing Day, and also the feast of Saint Stephen, the first of the Christian martyrs.

The day is almost a continuation of Christmas, for the customs associated with it are practically the same. Boxing Day, the name given by the English to the day after Christmas, is a bank holiday with them. On that day Christmas “boxes” are given to errand boys, postmen and those who are entitled to gratuities. It is unique, however, in being a saint's day without a vigil. For that reason it is eagerly welcomed. An old rhyme says:

Blessed be Saint Stephen!
There's no fast on his even!

Saint Stephen's life-story is almost unknown. His name is Greek; therefore, he was probably a Jew living where Greek was the language spoken. He became one of the first deacons. When the Greek Christians complained about the distribution of food to the needy, the twelve Apostles called the people together and told them to select seven men of wisdom and honesty to arrange the matter. Stephen was one of the seven chosen.

A firm supporter of the Christian faith, St. Stephen debated in the synagogues with the Jewish leaders and confused them by his reasoning. Spiteful and jealous, they persuaded witnesses to testify that he had spoken blasphemously against Moses and the Law.

As a result, Stephen was ordered to appear before a council of the Jews and, in spite of a vigorous defence, he

was condemned to be stoned to death. Among his persecutors was a young man named Saul, whom we know as the Apostle Paul.

The place of St. Stephen's burial is unknown; thus, no shrine or chapel has been built over his tomb; but countless churches have been dedicated in his name.

Customs peculiar to his anniversary are still in vogue. In parts of England parishioners go "Stephening;" that is, they visit the vicarage for a meal of bread and ale.

In Yorkshire, goose-pies, made of left-overs from the Christmas dinner, are given to friends and neighbours. Near Brighton, oranges are bowled along the roads for passers-by to pick up, as part of the season's *largesse*. In the south of France the festival is known as Straw Day, because a special benediction is spoken over the fields and pastures.

But to most of us the holiday is Boxing Day, when Christmas gifts are solicited and collected for churches and charities—or even for friends and relatives.

LEGAL AND STATUTORY HOLIDAYS

The holidays which are observed throughout the Dominion, in all provinces, are as follows:

Sunday	Dominion Day	Remembrance Day
Christmas Day	Birthday of the	Labour Day
New Year's Day	Sovereign	Good Friday
Thanksgiving Day	Victoria Day	Easter Monday

In addition to these, the Province of British Columbia observes Boxing Day. Saskatchewan observes Ash Wednesday, Manitoba observes Boxing Day and Arbour Day. Quebec observes the Epiphany, Ash Wednesday, Ascension Day, All Saints' Day, the Conception of the Blessed Virgin Mary, and the Nativity of St. John the Baptist, while the Yukon and the North-West Territories observe Arbour Day and Discovery Day.

The following table shows the holidays as observed in each province. All the days listed are Dominion Statutory holidays except Boxing Day, Arbour Day, Discovery Day and the Nativity of St. John the Baptist:

	P.E.I.	N.S.	N.B.	QUE.	ONT.	MAN.	SASK.	ALTA.	B.C.	YUKON AND N.W.T.
All Sundays.....	x	x	x	x	x	x	x	x	x	x
Christmas Day.....	x	x	x	x	x	x	x	x	x	x
New Year's Day.....	x	x	x	x	x	x	x	x	x	x
Thanksgiving Day.....	x	x	x	x	x	x	x	x	x	x
Dominion Day.....	x	x	x	x	x	x	x	x	x	x
Birthday of the Sovereign	x	x	x	x	x	x	x	x	x	x
Victoria Day.....	x	x	x	x	x	x	x	x	x	x
Remembrance Day.....	x	x	x	x	x	x	x	x	x	x
Labour Day.....	x	x	x	x	x	x	x	x	x	x
Good Friday.....	x	x	x	x	x	x	x	x	x	x
Easter Monday.....	x	x	x	x	x	x	x	x	x	x
Arbour Day.....	x	x	x	x	x	x	x	x	x	x
Boxing Day.....										
Discovery Day.....										
Ash Wednesday.....										
The Epiphany of Our Lord										
Ascension Day.....				x			x		x	x
All Saints' Day.....				x						
The Conception of the				x						
Blessed Virgin Mary.....				x						
The Nativity of St. John				x						
the Baptist.....				x						



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